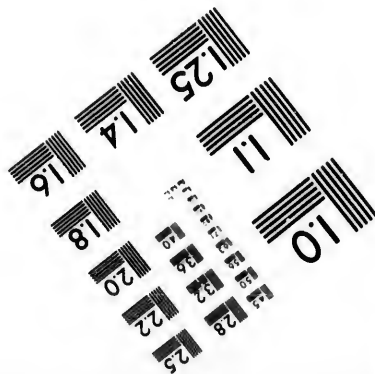
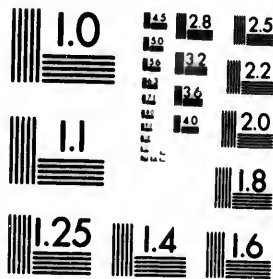


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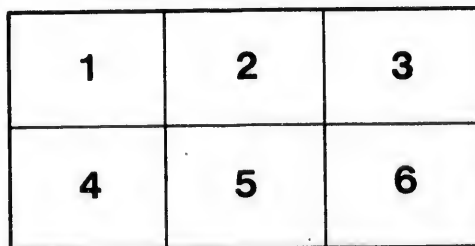
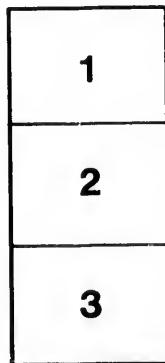
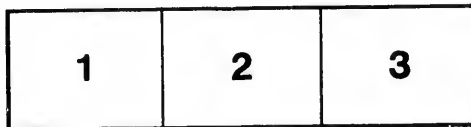
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The following Testimonials are evidence of the opinions of persons who have examined parts of the work, and expressive of thoughts concerning its probable usefulness.

This certifies that the undersigned have examined a part of the copy of a book entitled "Christian Liberty and its Enemies," and cheerfully recommend its perusal to those who desire knowledge and advancement in Divine life, and especially to the youth of both sexes.

E. S. CURRY,

Wesleyan Minister.

GEO. HAMILTON,

Local Preacher W. M. Church.

"Christian Liberty and its Enemies," is the title of a work in process of publication, and from what I have learned of its contents I am prepared to recommend it as adapted to afford suitable counsel and instruction to the young, and especially to serve as an antidote to the prevailing sins and schisms of the day.

G. J. DINGMAN,

Wesleyan Minister.

NEW GLASGOW, Oct. 13, 1866.

Having examined portions of the manuscript of a work entitled "Christian Liberty and its Enemies," I feel justified in saying that its circulation, especially amongst the youth of the land, is calculated to do good.

JOHN BORLAND,

Wesleyan Minister.

MONTREAL, 19th October, 1866.

Having cursorily examined a small treatise designated "Christian Liberty and its Enemies," I have pleasure in recommending it as pious and Evangelical in sentiment, creditable in style, and good in its tendency and design,

G. H. DAVIS,

Wesleyan Minister.

QUEBEC, 1867.

The undersigned has perused some few of the essays composing a work entitled "Christian Liberty and its Enemies," and can safely recommend it as calculated especially to benefit youth. It is written in a clear and simple style, and embodies a large amount of Evangelical truth.

R. MIDDLETON.

Editor Quebec Gazette.

Le...

The following is from a former resident of Quebec, and for many years a well known merchant of that city. He is a member of the English Church, and of strong Evangelical sentiment:

HEMISON BROOK, Dec. 5, 1866.

MY DEAR SIR,—I have carefully, and with much pleasure, perused several chapters of your work on “Christian Liberty and its Enemies,” and so far as I am capable of forming any correct opinion of literary productions, it appears to me to be a work of considerable merit, such as ought to obtain the patronage of a discerning public. The strain of Evangelical piety pervading every portion of this treatise, must recommend it to Christian readers of all Protestant Creeds, while as a mere literary production the style will induce a perusal. If you publish by subscription it will afford me much satisfaction to be able to assist in its publication by subscribing for several copies.

With best wishes for your health, happiness, and success in the pious path you have chosen.

I am, my dear Sir, Yours truly,

Mr. LeRoy Foote.

W. H. HENDERSON.

MELBOURNE, Jan. 28, 1867.

As far as I have read of the intended volume by Mr. L. Foote, entitled “Christian Liberty and its Enemies,” I see nothing but what is both interesting and profitable to the class for whom the author intends it.

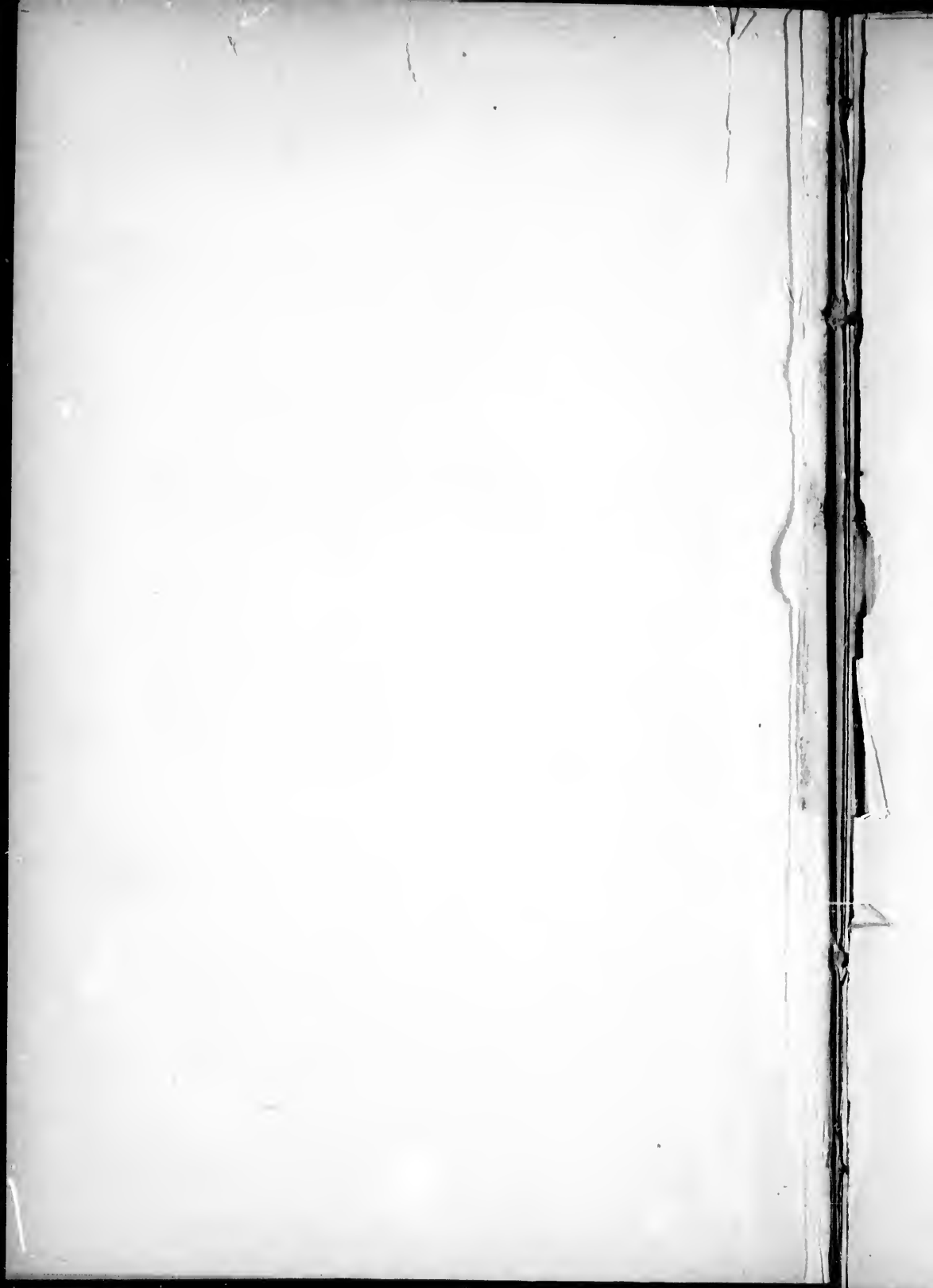
T. W. JEFFERY,
Wesleyan Meth. Minister.

Having cursorily examined the M. S. of Mr. Foote's work on “Christian Liberty and its Enemies,” I have great pleasure in testifying to my high opinion of its orthodoxy, the popular style in which it is written, and the spirit of earnest piety that pervades it. A work of the kind cannot fail to be useful to young persons, for whom it is specially intended, in guarding them against the dangers arising from scepticism on the one hand and fanaticisms on the other, with the many phases in which they present themselves.

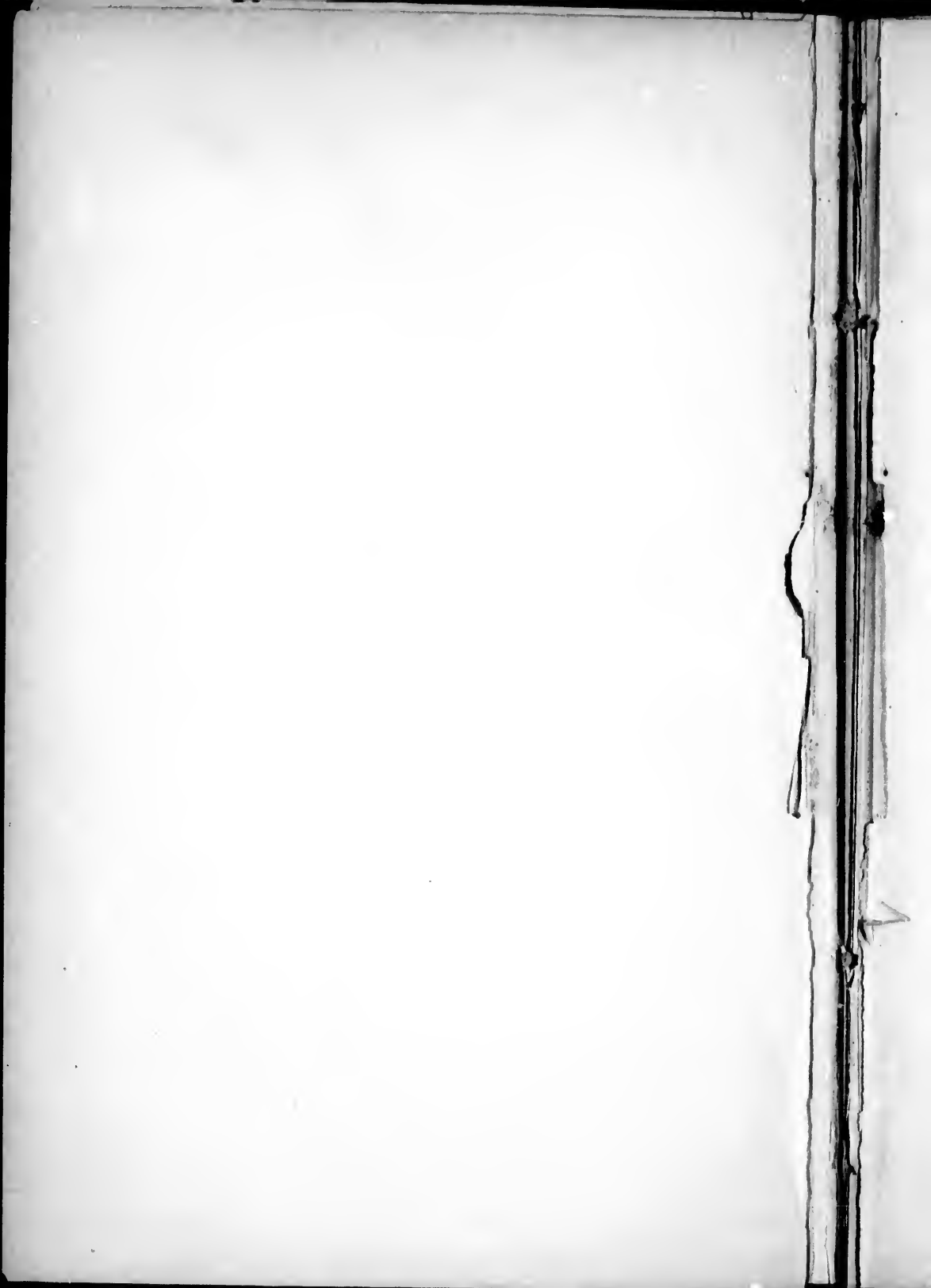
I cordially commend the book and its author to the sympathy and support of the Christian public.

JAMES HUBBERT M. A.,
Presbyterian Minister and Professor of Natural History,
ST. FRANCIS COLLEGE, RICHMOND, 21st March, 1867.

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CHRISTIAN LIBERTY

AND

ITS ENEMIES:

A BOOK FOR YOUTH.

BEING A COLLECTION OF BRIEF PRACTICAL ESSAYS AND SERMONS ON SUBJECTS
OF INTEREST AND USEFULNESS.

BY LEROY FOOTE.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—*Ephesians vi. 11*

The weapons of our warfare are not carnal, but mighty in the Lord to the pulling down of strongholds.—*Paul the Apostle.*

Montreal:

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P R E F A C E .

The greatest encouragement at the present time for writers of books, lies in the thought that a multitude of young hearts are beating high with hope for the future, and looking up for words of warning instruction to guide them through their pilgrimage on earth. Each age brings forth its talent for the presentation of truth, and that talent is peculiar and diversified, to meet, in a measure, the demands of its time. The present time demands effort of special character, going forth into the by-ways and hedges to snatch, as "brands from the burning," the perishing sons and daughters of Adam's race, and presenting the "Sinner's Friend" as their only hope and refuge. To do this work *effectually* we must "reprove, rebuke, exhort," and while the pitfalls of sin are briefly presented, the loving spirit of the Master must be manifested as an attraction to the erring. While we poorly attempt the fulfilment of these pretensions in the following pages, we crave the charity and patience of the reader.

L. F.

ERRATA.

On page 55, line 2, read *embodiment* for *embodin*.
Chap "X" is wrongly numbered "XI".

NOTE.—The article on Election (page 120) is too strongly sectarian for the character of this work. After the article had gone to press the author was conscientiously convinced from scripture proof and reasonable instruction that the text should not have been rendered as herein.

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CHRISTIAN LIBERTY AND ITS ENEMIES.

CHAPTER I.

CHRISTIAN LIBERTY DEFINED—THE FRUITS OF THE SPIRIT—THE DEFINITION OF LOVE—EARNEST QUESTION.

“Stand fast in the liberty wherewith Christ hath made us free,” the Apostle Paul writes, and what was true in *his time*, is true *to-day* with reference to the liberty of the Christian. As the youth come upon the stage of action, it is natural for them, before conversion, to seek in the productions of worldly minds, that food which a *never dying* soul must have to satiate its cravings. Hence they find extravagant notions of liberty held to view by ambitious and designing men, who, for the purpose of self-elevation and lust for power, speak loftily “concerning oppression,” fabricate wrongs which never had existence, and turn the wholesome discipline exercised over them by their rulers, into weapons of rebellion, into instruments to produce anarchy and confusion, yea, into pretences for arraying their fellow men one against another in deadly combat.

Christian liberty is the result of gospel effort, of the Holy Spirit applying the teaching of the word of God to the heart of the obedient seeker, and is only perfected and secured when the soul is *truly* converted to God, and possesses a knowledge of acceptance with its Divine Creator. This liberty sets free from the bondage of sin, subdues the passions, and brings into obedience to the will of Heaven, all those *truant* aspirations which seek to elevate human nature above its proper standard. The fruits of the Spirit, are “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; *against such there is no law.*” These blessed fruits do not require the regulation of law to bring them into submission, for as productions of that grace which is above the law, they stand above the things of time and sense, above all things human, and by their practical working in the life of an individual, embellish character and glorify God.

How shall we describe *love*, that power which draws

together the hearts of Christians, and unites them to God. Love is the cement of the soul, uniting the graces of the divine Spirit into a spiritual edifice within the heart, in whose inner courts the Holy Ghost delights to dwell. Love rules in Heaven, for GOD IS LOVE. Love first gave the world a birth, and man a being. The government of creation was begotten by God's Love for His works; Love placed man in Eden and the beasts of the field in his hand, yea, Love gave man a companion of intelligence and beauty, for God's care and love for man said, "It is not good for man to be alone." O how much do we not owe to God's love toward us. But the greatest evidence of God's regard for us is, that He gave His only begotten Son to die for us. Young friends, you know the story of the fall of our first parents, do you not? If not, get your Bible, and read in the 3rd chapter of Genesis how Satan tempted them to disobey God, how they yielded to that temptation, were expelled from Eden, and forced to labor with their hands to sustain life. But God out of Love for their children, even *us*, told them that the "seed of the woman should bruise the serpent's head," that a child should be born who should possess power to crush out and destroy from the hearts of men, the devil or serpent which had tempted them to taste the forbidden fruit.

O wondrous Love, O power divine,
That breaks the bonds of sin and death,
May Thy rich treasures e'er be mine,
E'er keep my heart in living faith.

May my poor soul obedience yield,
To Thee, its ransomed powers and love,
Rejoice in thee, my Sun and Shield,
Till Thou wilt call to courts above.

Keep me from dark temptations power,
Purge me with hyssop, build me up,
Upon my heart Thy favors pour,
Let me rejoice in Heavenly hope,

That when life's pilgrimage is o'er,
Thou wilt to me a welcome give,
Upon Thy Love's Eternal shore,
And bid me with Thee ever live.

This can be the simple language of our hearts as we journey through the spiritual wilderness around us. Let us for a moment stop and view the condition of the world in a spiritual sense as a contrast to that Love which should prevail in all hearts, to the purging out of the unholy leaven of sin and uncleanness. * On this day, (the anniversary of Our Lord's crucifixion,) millions of the human race go forth dressed in their finery, objects of pride and vanity, displaying their glittering tinsel to the gaze of each other, as the peacock parades his colors in the sun. Amid and underlying all this, there is a heartlessness that chills the blood within the veins when a sensitive soul comes in contact with it. A gross selfishness that speaks of sin and spiritual death, a desire of vain-glory, a grievous noisome carcase that stinks in the nostrils of the Almighty.

A comparatively *few* will meet together in the house of God to commemorate the day in Love and prayer, but the mighty masses that go rushing down the broad way wrapped in their ignorance of the *real* object of this day's importance, "Whom the Lord will consume with the Spirit of His mouth, and destroy with the brightness of His coming" are as far from the possession of that perfect love which casteth out all fear, as Hell from Heaven. O what a barren waste the heart is without *Love*, my young friends. *Woe* to that heart whose portals open not for the admission of Jesus. Misery abides where the heavenly dew of grace sheds not its fragrance, and love to God and our fellow man is the condition upon which God extends His Heavenly favors. O may we ever prize its blessed possession, if it has a place within us, but if *not*, let us ask that we may receive, that "our joy may be full," that we may not cast away the precious blood-bought privilege of coming to a throne of Heavenly grace. Then, dear reader, whether youth, middle-aged or aged, do not lose sight of the beacon-light of *love* that shines as a blessed

* Composed on Good Friday.

messenger from Heaven through the pages of God's word, the strivings of the Holy Spirit, and the open doors of the Church militant. If you have not given your heart to God unreservedly, you must do so e'er you can love Him as He would have you do, or your neighbor as yourself. We may have our carnal regards, our temporal loves, yet they pass and leave after them a blank in the heart, a void that naught but heavenly grace can fill, but when we come to the fountain of God's favors, and seek for an outpouring of His Divine love, He never disappoints if we ask aright. My dear young friends, can you do this? Can you yield your heart unreservedly to Him, that His service may be a delight to you? How comparatively few young persons so delight in God's service, as to prefer it before the service of Satan, and all service. "which is not of faith is sin." This is a terrible truth, but none the less true, and one that is but little regarded in our intercourse with the world. Our love for the world conforms all our actions and desires to it, and we have no time to serve God. Dear reader, is this *your* case? Do you love the world, the things of time and sense and your worldly associates, better than you do God, and the religion of His dear Son? God's word tells us, that "if any man love the world the love of the Father is not in him." We cannot deny this, because the Bible does not lie. Search for yourself and you will find many passages to prove the above. Take these precious truths home to yourself, make them your own, act upon them, and God will bless you with a reward.

CHAPTER II.

JOY DESCRIBED—THE FRUIT OF CONVERSION—THE SINNER EVER BARREN OF REAL JOY—PEACE—"THE PEACE THAT PASSETH UNDERSTANDING"—THE PEACE OF THE SINNER AND THE CHRISTIAN COMPARED—ILLUSTRATIONS.

Joy is a blessed link in the chain of Christian qualities, and can only be experienced by the converted soul.

The joy of Nature has been beautifully expressed thus :

"There is joy, joy, everywhere,
Joy and beauty crown the earth,
Riding on the air
Glad in its mirth."

The soul of the true Christian harmonizes with the beautiful and joyous in God's handiwork, hence the lines above are expressive of the bright realization of a heart cheered by the presence of the Holy Spirit and willing to see in the works of God, the graces of that Spirit. What a beautiful and comforting thought is this,—that we can find in God's creation, the attributes of Himself. Joy is an *inward treasure* which usually manifests itself in ecstasy and delight. It may come forth in a smile, a look, or in a cheerful tone of voice, and may find expression in even a movement of the body. Joy is manifested by the angels in Heaven. "There is joy in Heaven over one sinner that repenteth." Ah, sinner, think of this! If you can cause angels to rejoice by turning to God, if your relatives and Christian friends on earth will be glad, and your own soul have salvation, ought you not to *come quickly* to the call of the master? O come *now!* You must be converted and become in the sight of God as a little child, ere you can experience true joy. You may have expressions of *apparent* joy at the receipt of intelligence of a worldly character, but you cannot without conversion to God, possess

"That soul's calm sunshine that *heart-felt* joy
Which nothing earthly gives or can destroy."

You must yield up self to the fashioning power of God's Divine Spirit. You must say, "here, Lord, I am, I give myself away," become as "clay in the hands of the potter," and when "the mighty work is wrought," *then* will the gracious showers of Heavenly grace descend upon, and warm your heart into that joy and love which as a rational being in the sight of God and man, you *ought* to possess. May *real* joy be thine through Christ.

We come now to Peace. An emanation from Heaven's Court is this blessed quality. O how valuable to the promotion of that happiness to which we *all as Christians* strive to attain. Under the gentle dominion of Peace, the graces of the Holy Spirit develop their heavenly offices in the heart, and crop forth in holy affections, divine expressions, and glorious efforts for the promotion of Christ's kingdom. If Love is the holy cement of the soul, Peace is the sentinel that keeps the door, and preserves the harmony of its inner courts. At peace with God! How sweet the sentence! When the peace of the Christian "flows as a river," all the attributes of the measure of the Divine Spirit which he possesses, have their proportion of influence, and a heaven-born soul sends forth its blessed invitations to a world of strife and turmoil. O if all men knew the value of Peace, soon would the nations of the earth cease to learn war, soon their ungodly lusts and carnal strivings would be brought under the mild dominion of King Emmanuel. Jesus is styled the "*Prince of Peace*," and verily whosoever yields to His divine sceptre, will possess the "peace that passeth understanding." Why does it "pass understanding?" Because it fills the boundless ocean of God's love, which the human understanding can never fathom. O young friends, would *you* possess this peace? If so, turn to God through the merits of Christ. *Come to Jesus just now!*

Let us compare the peace of the Christian with that of the Sinner! The former, like the Prince who gave it, is eternal; the latter is a lull of the elements, to break forth at the first eruption of Satan within the soul. Reader, have you this peace that looks to Christ as its author? Or, is the peace that possesses your soul an offspring of fear of the penalty of the law? Remember there is a vast difference between the two sources from which peace may flow, and their corresponding effects are as widely different as the sources from which they are produced. We must not, cannot

be mistaken in this matter. If we rest on a carnal peace and substitute it for heavenly peace, we split upon a dangerous rock and deny the faith. O may we be careful and prayerful that while it is called to-day we may press forward to the mark for the prize of our high calling of God in Christ Jesus. How shall we pointedly illustrate this comparison? You see that rock upon the mountain's brow? That has stood there for centuries, and may be found there for centuries to come. That rock is an emblem of the Christian's peace. It is enduring. While the troubled sea which spreads far away at its base is "casting up mire and dirt," is an emblem of the Sinner's heart, the rock above is basking in the bright sunshine. Thus it is with the heart in whom the grace of God has found a lodgement. A strong tower is His love and peace, and without it none are on a safe foundation. O may you, dear reader, possess the "peace of God that passeth all understanding."

CHAPTER III.

LONG-SUFFERING A GRACIOUS EVIDENCE OF CONVERSION—ITS PRACTICAL VALUE DESCRIBED—EXAMPLES AND ILLUSTRATIONS—GENTLENESS THE CHRISTIAN'S ORNAMENT—INDISPENSIBLE IN THE PRACTICE OF A PROFESSOR OF CHRIST'S TEACHINGS—GOODNESS IN THE GENERAL ACCEPTATION OF THE TERM—ITS SPECIAL APPLICATION—ILLUSTRATIONS—FAITH—MEEKNESS—TEMPERANCE.

Long-suffering is a glorious evidence of the converting power of grace divine, and when it is found wanting in the practice of a disciple of Christ, notwithstanding his professions as such, we at once suspect his genuine claim to the name. Continuance in the truth of God, in the observance of his laws and the ordinances of His house, are the true signs of a Christian, and long-suffering is a quality that must be exercised to carry out the glorious plan. God has appointed means whereby the Christian can "work out his salvation with fear and trembling," and the

graces of the Holy Spirit are divinely applied in the economy of grace to that end, hence the necessity presents itself to the mind of looking unto Him in child-like confidence and true simplicity, that He may bless us with all spiritual blessings in Christ Jesus. He commands us to "persevere unto the end that ye may be saved." Here long-suffering is necessarily brought into exercise, that the obstacles which rise up to meet the Christian, may be patiently overcome, that grace may abound in the heart, that the elements of nature may be completely subdued, and the whole man brought into sweet subjection to the will of heaven. Jesus was the greatest example of long-suffering the world ever saw. When denied by His own kindred, and cast out of His native city, He murmured not, when reviled and insulted by the Pharisaical Jews He "reviled not again," when beaten, scourged, and spit upon, he complained not, and when extended upon the fatal tree, He cried out "Father forgive them for they know not what they do." Young friends, think of this long-suffering so patiently endured for our sakes. Can you endure the little discouragements to which you are subject, in the spirit of Christian meekness and long-suffering? You cannot without the divine aid of your heavenly father! Unless you trust in God you can do nothing! Unless you come to Jesus and give yourself unreservedly to him, all efforts to please Him will prove unavailing, and when He gives you over to blindness of mind and hardness of heart, you cannot exercise that long-suffering so necessary to the "patient continuance in well-doing," that is so urgently enjoined in the word of God. Paul was a precious example of long-suffering? He persevered until death in the service of God. O what a reward for long-suffering was Paul's. He could say at the end of the race, "I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness." Glorious crown! Would you wear such an one, young reader? If so, continue unto the

end in well doing, looking unto God the author and finisher of your faith. We would now speak of gentleness as a Christian grace. The apostle was gentle among his Christian brethren, "even as a nurse cherisheth her children." Paul was a *gentleman*, but not in the *worldly* acceptation of the term. His qualities did not consist in the appearance of a gentleman only, but in the real inward constituents of a gentleman, in the hidden man of the heart, in the possession and exercise of the graces of the Holy Spirit, one of which is gentleness. Gentleness affects the manners of its possessor in a way that makes him at once acceptable among well-bred people. Gentleness is an open door to Christian association and brotherly feeling. It is opposition to rudeness, a rebuke to rough ways and uncouth demeanor. Young men, do you realize as you live, that every day has its work in the formation of your character? Can you hope to build up a good character in the sight of God and man, while sin reigns in your mortal body to the development of a careless, reckless life? How many of the youth are daily going down to perdition, through voluntary recklessness, through a love for the very opposite of gentleness, and, in their imitation of semi-rowdiness, "glory in their shame," to the serious annoyance of parents and friends. Go out into the street, see the groups of youth standing on the corners making light of the passers by, who are often obliged to run the gauntlet of heard abuse and detraction. O how sad the picture when presented in its *real aspect*. Look through the lives of those boys, and unless a reform is wrought within their hearts by the saving grace of God, what will be their life-record. Recklessness, dissipation, violence, and bloodshed. O my dear young reader, is this the record you wish to fill? When carried to your last resting place, would you have the clods of the valley rattle over the form of a drunkard, a gambler, a brute in human shape? Yet the ribald jest, the humorous joke, the careless off-hand manner

you so confidently assume, are the first steps to that ultimate. And yet it is easier for you to get into this way than to keep from it. O how watchful and prayerful we ought to be! The first step, ah how fatal! Many poor victims upon the gallows, could look back with a sad review upon life, and see that the first ungentle act they had done after leaving their home circle, was the first visible grasp the tempter had upon their hearts. Beware of his wiles. Beware of the *little things* that seem at first *innocent*, yet become the paved way to your soul's destruction. Are you ready to "watch and pray lest you enter into temptation," knowing that "your adversary the devil goeth about seeking whom he may devour?" A true gentleman should be a Christian at heart, and he will then be found in the pursuit of some calling that will honor and glorify God, do good to his fellow men, and advance his own welfare. These are the privileges which every Christian gentleman can avail himself of, which will, when properly exercised, fill his probation as his heavenly Father desires. Young man, does your conduct in life embrace this triple privilege? Or are you living its opposite? Ponder well the question.

Goodness, in the general acceptation of the term, enters that association of godlike qualities which form the whole character, and like *Love*, associates itself as a qualifier in the soul of the true Christian, and casts a heavenly halo over his whole being: If *Love* is the cement which adheres the parts of the Spiritual fabric, goodness is the canopy which o'ershadows it, which calls into general exercise the attributes of the whole temple, and gives a uniform evidence of God's gracious dealing to the whole character. When we speak of a *good* man, we mean one who has the qualities of a Christian fully developed, possesses a general combination of the fruits of the Spirit, and these having a harmonious action in that development. The term goodness, has also a special application. We speak of the *goodness of heart* of some persons from their desires

to forward in a special manner, some good work. This is a blessed sense in which the term is applied, and should be well defined in the mind that it be not wrongly applied. The term *good-hearted* is often applied to persons who follow in the paths of sin and iniquity. O God, give us grace that we may be enabled to discern who really deserve our commendations of goodness.

“Faith is the substance of things hoped for, the evidence of things not seen,” and it is by it we perform every act of a rational character. We form in mind the plan of action, and by faith and the use of means, the work is performed. Our daily avocations, our studies, our labors and much of our social enjoyment, require in their practice a degree of faith to be called into exercise, that we may not follow blind impulse, or the leadings of passions. Saving faith in the promises of God, implies a rest of the heart fully upon them, taking Jesus at His word, and receiving the full force and effect of His *atoning merits applied especially* to that soul who exercises it. Good works, performed to God’s glory, are the evidence of our faith to those around us. A sense of sins forgiven, the peace that God’s grace alone can secure, and that love for God’s people which arises from the new birth, are evidences to *ourselves* of the faith exercised by us. Have you this faith, reader, and are you manifesting it by your works. “Faith *without works is dead*, being alone,” and if we would evidence our faith to our fellow men, we will be “instant in season and out of season” striving to “work out our own salvation with fear and trembling,” “making our calling and election sure” by “persevering unto the end that we may be saved.” A lively exercise of faith, keeps the heart in a prayerful tone, strengthens watchfulness and enables us to draw from the fountain of God’s love sufficient grace for our day and trial that we may be built up and strengthened, successfully “resisting the devil that he may flee from us.” The exercise of *saving* faith

belongs to each individual *alone* in the sight of God. As every one must give an account of himself to God, no substitutes can answer for us, Christ having become our substitute, and our own exercise of faith seals his office work to our benefit and salvation. No *man-made* ordinances can take the place of a lively faith. Assumed power through Latin notions of descent, may prune human nature into a routine of heart-crushing formality, but can never save the soul. Men may don the ecclesiastical robes and under the banner of non-toleration and persecution, strive to coerce mankind into their peculiar ways, but this is evidence of the deep depravity of the human heart, and shows what it can be brought to commit without saving faith in God through the blood of Christ. Let us now consider meekness. "Blessed are the meek for they shall inherit the earth." "The ornament of a meek and quiet spirit is in the sight of God of great price." Meekness is a link in the chain of Spirit, qualities without which a profession of religion becomes a farce and misnomer. Meekness throws a halo around the path of its possessor, that lights his Christian course with the golden hues of consistency and divine favor. Meekness and humility are closely allied, and their exhibition and practice draw God's blessing upon the head of their possessor. Young people who cultivate this grace, are sure to encourage the growth of other Christian qualities, but we cannot claim the sure possession of any without the converting power of grace to regenerate us. It is our part to humbly ask God's Spirit to dwell with us and turn our hearts of stone to flesh, that we may possess the rich graces of that Spirit. Can you do this, reader? Would you not possess the mind that was in Christ? He was meek and lowly, and filled with that divine power which saves the souls of men.

Temperance is also a fruit of the Spirit, and admits of an extended definition. It may enter in application into every thought, word and deed of our lives. We should possess this grace in active exercise in our

thoughts, that we may enjoy a calm profitable frame of mind, that we become not extravagant or intemperatè in thought. As thought is the source of speech and action, it behooves us to seek the direction of that Spirit which alone can temper our souls into a proper frame, and cause our lives to crop forth in beauty and usefulness. Do you not need some restraining power upon your thoughts daily, reader, to bring them into a proper exercise that may not run to excess in criticism or distraction? Especially in forming our opinions of others, do we need a well tempered caution to prevent us from mis-judging or wrongly construing their motives and state of heart. Also in speech we need a check to prevent us from making hasty expressions, or indulging in carping criticism. As thoughts, words and actions are indices of character, may we cultivate temperance in their use, praying that the Holy Spirit may be given unto us to teach us what we should utter. The common acceptation of the term *temperance*, has reference to the regulation of habit. Regarding temperance as a fruit of the Holy Spirit *which it legitimately is*, we find its action, as a check to the indulgence of the appetite, very valuable. As a preventive of intemperance, the doctrine of total abstinence is very reasonably held forth. We cannot safely indulge in any habit that daily tends rapidly to destruction, and we find by scanning the lives of men, that the moderate use of ardent spirits does this. Hence what is our duty respecting it? Shall we indulge in the even slight use of one of Satan's most powerful weapons, the intoxicating bowl? Shall we compromise with him until he has bound us fast in the chains of appetite and passion? Ah, there are many avenues through which he enters these frames of clay, and that of the indulgence of appetite is one of the most accessible. Let us then set the watchman of temperance upon the citadel of our hearts, that in thought, speech and action we may be both reasonable and consistent in a Christian course, not failing to look to the source

from whence all blessings flow, for strength and grace to do our Master's will.

CHAPTER IV.

ON THE APPLICATION OF THE TRUTHS OF THE BIBLE GENERALLY—THEIR RELATION TO THE NATURAL WORLD, AND ITS ANALOGY TO THE SPIRITUAL—HARMONY BETWEEN THE WORKS OF GRACE AND THOSE OF NATURE—REFLECTIONS AND ILLUSTRATIONS—EXHORTATION.

We wish in this effort to set forth truth in a simple comprehensive manner, to "use great plainness of speech," that he "who runs may read," and "the way-faring man, though a fool, need not err therein." Following out this pretension, we wish to draw the reader's attention to the application of Bible truth *generally*, or as a whole. We have in previous chapters given, in brief, definitions of some of the most vital and practical fruits of the Spirit, but for a delineation of the whole we refer you to *the Book* itself. To make the truths of scripture our own, is emphatically the object of studying them. Whatever we engage in through life, should turn to a good account, and it is hard for us to give an account of anything we do not possess. In the acquisition of wealth we may do much, but if that wealth is squandered, or becomes in our hand a curse instead of a blessing, we had better never have possessed it. So in the acquisition of knowledge! If we study God's word with a simple trusting in the divine Spirit to apply it to our hearts and put us in possession of its treasures, for the salvation of our souls and those of our fellow men, we shall not be disappointed. If on the other hand, we study it for the purpose of cavilling and perverting its meaning, we had better never have opened its lids. We read and construe it to our own destruction. It becomes to us "the savor of death unto death," instead of "life unto life." It is this kind

of reading that arms the sceptic and infidel with powerful weapons against himself, his readers and the cause of God. A Paine, a Voltaire, a Volney and others of infidel notoriety, were nothing in their school, until they began the study of the Scriptures, and from the corruption of their hearts, brought forth the foul matter that now curses the world with its polluted presence. Again, I repeat, let us be careful how we read the Bible. There is nothing between its lids that should not be there, it contains enough for all, and what remains for us to do, is to imbibe its golden teachings, and *live them in the world!* We inherit it from God as a choice legacy; He will call us into account at the judgment day to answer for the *way* we make use of it. He tells us *how* to use it, gives us power to choose or refuse, leaves us free agents and *personally accountable*, and it remains for us to acquit ourselves of this accountability as becomes rational beings. We are placed in a world formed of material matter, and as stewards over this creation, it behooves us to use our privileges as not abusing them, willing to apply them to the best advantage, that we may glorify God and assist our fellow men in the right course. The Bible tells us how to do this. We open its lids for instruction upon any particular subject, and if we seek in the proper spirit, that of an humble desire to be instructed and to learn God's will towards us, we will never lay it down dissatisfied. We find recorded there an antidote for "every ill that flesh is heir to," a blessed *something* to cover the demands of our yearning hearts and to guide us in all we ought to pursue. Do we desire wealth to use for a good purpose, it tells us "the hand of the diligent maketh rich," and we must be "not slothful in business, but fervent in spirit, serving the Lord." With respect to the possession of any worldly thing, we are commanded to "seek first the kingdom of Heaven and all these things shall be added unto us." The obedience of its dictates and commands, establishes in us a pure character in the sight of God and all good men, and

gives us boldness and confidence to go forward in the duties and trials of life. Without its aid we could not fill our probation acceptably to God, without it we would not have known that we were probationers, without it we were as dumb brutes filling the wants of a carnal nature, and living without God and hope in the world. This is not for what we were created, and the same All-Wise Being who created us and gave us a comprehension, a knowledge of right and wrong, a will to choose or refuse, has wisely laid out for us a plan upon which to work, and that plan is given us in His word, and it remains for us to profit by it by redeeming the time in the performance of good works and the worship of God in "spirit and in truth." We find in the Bible a complete description of what we see in nature, and the evidence of what we realize by the senses. Thus, were a person confined in a dungeon all his life, he would, by reading the Bible, have a knowledge of all creation. Did you ever, reader, realize that the glorious works of God around you are but the fulfilment of His written word? Read your Bible carefully, take it with you in your walk through forest and field, and as you look out upon them, you may open and read of them in its blessed pages. So with the sea and its inhabitants, the birds of the air, the cattle in the fields, the beasts of the forest, and finally you find man described in all his phases and qualifications. No class of human character existing on the face of the earth but finds description in the word of God. Man in his primitive condition, in his Adamic purity is shown to the mind's eye; the temptations through which he passed to the fall, his punishment for the violation of a divine command, and his way of redemption from sin and death, *all* have a place in description in that blessed Book. Oh how prone we are to look at ourselves instead of the bright beauties so clearly defined in God's word. In our selfishness and wordly care we fail to *live* as God designed we should, and the temptations of Satan often

blind our spiritual vision, and we grovel in the dust of carnality, instead of rising upon the wings of spiritual growth to the appreciation of heavenly qualities and divine attributes. A harmony exists between God's works of grace and His handiwork in Nature more perfect than any work of man can possibly attain to. Before Adam fell from perfection Eden was his legitimate dwelling place, but sin, the cause of man's unhappiness, the disturber of God's harmony, the devastator of the human soul, entered the happy garden and corrupted its beautiful inhabitants. When the soul of man (in which God's grace finds a dwelling-place), is allowed to ruminate and meditate amid the associations of Nature, its appreciations of God's blessings are more vivid and unalloyed, than amid the domes of man-reared edifice. Originality is begotten and established in the heart and actions, amid the leafy solitudes of Nature, and if that originality is the fruit of God's spirit at work in the heart, it never fails to become attractive and instructive. If, on the other hand, Satan works in the heart, much more evil is the result than if he works amid the courts of the city.

There is no check in Nature, but evil has its bounds in the courts of legal jurisprudence and Gospel teaching.

The absence of human inventions of the exhibitions of pride, and the glitter and tinsel of wordly attraction, is favorable to inspiration, and thus we find men of gifted minds often seeking the quiet retreat and the association of Nature, to pour forth their hearts upon the unwritten page, that the soul-inspiring work of God's spirit, which works within their own souls, may find a place in those of their fellow-men. We might cite the names of many workers in the Lord's cause, beginning with Jesus himself, who sought the associations of Nature, to commune with God. The forerunner of the Savior, John the Baptist, was a child of Nature, and came from her retired haunts, to proclaim the coming of the Messiah. His description proves this, as he ate locusts and wild honey and had a gar-

ment made of camel's hair girded about his loins. Jesus went into the wilderness often to pray and commune with His Father in Heaven, and it was in the country, as well as in the city, that much of his mighty work was performed. Let us not despise the country and its associations, if our lot has been cast amid the city's courts and refined society, but remember that God's grace is powerful, and more readily finds a place in the meek and humble heart, than in the proud and haughty soul, elevated by human learning, purse-proud caste, and earthly distinction. Why did Jesus seek the lowly fishermen as his followers and disciples? Why did he not go to the halls of learning to choose His twelve Apostles and most intimate co-workers? Because He knew what was in man, and that the grace and power which he was about to confer upon those who were to assist Him, would find a more ready reception and action in their unsophisticated hearts and lives. No worldly barriers stood in the way, no pride of ancestry to be humbled before they could "take up the cross and follow Him through evil as well as good report," no notions of caste to break down, no wealth to draw them back and chain their souls to earth, but without thought or hesitation they "left all and followed him." The action of God's spirit and workings of grace are the same to-day as in those days. He calls through his ministering servants for mankind to follow him. Many heed the call, and that number is often greater in the rural districts than amid the city's temptations and earthly show. Dear reader, are you so bound down in the surrounding influence of worldly association, that you cannot heed the appeals made to your heart through the many avenues of grace in the Church militant? If so, leave them and go into the leafy shades of Nature, and call upon God in humble prayer to shed abroad in your heart the love divine which is able to save the soul. Many a timid heart has felt the strivings of God's spirit upon it, but has for fear of criticism by worldly associates, been constrained

to bid it "go thy way till a more convenient season," and that time has never come. God tells us in His word that "My Spirit will not always strive with man," and when the sinner grieves away the Holy Spirit until it ceases to strive with him, he commits the unpardonable sin, as no sin can be forgiven without the presence of the Holy Spirit. This important question of the soul's salvation should be our highest stand point of attainment, and *where* we can best arrive at it, is the often asked question by the seeker of grace. Although Jesus tells us that the kingdom of heaven is to be enshrined in the heart, we find by his own blessed example that we have greater hopes of successful action in God's work in some localities than in others. The very atmosphere of some places seems to invite the servant of God to labor, while in others there is a forbidding influence that tells at once of the uselessness of effort. Great skill in judgment is needed by God's servants to know where to labor, and generally His spirit will direct if patiently submitted to by them. The works of nature are perfect, nothing wanting, and susceptible of no improvement. The bird's nest in the apple tree under your window, is the same as that built in the rafters of Noah's ark, and the classes of plants are the same to-day as those which bloomed in Eden. The same spirit that arrested and struck to earth the persecutor Saul, and converted him into an Apostle of our Lord Jesus Christ, is as able to arrest, and turn to God, wayward sons and daughters of Adam as then. Realize this, ye who are going the rounds of sin and folly, and turn before you are left to yourselves. Wo unto you with whom God's Spirit ceases to strive. Sunk beneath the elements of sin and depravity, you are daily pushing your frail bark further away from the haven of salvation, and unless you repent, you continue until you plunge over the dark abyss of eternal perdition. Let me here say that the first step to the enjoyment of Christian Liberty is, *to see yourself a sinner*. Next is *repentance and turning*

to God. Continuance in the supplication of Divine favor, until the soul is unburdened of its load of sin and guilt, and rests in a state of justified pardon.

To feel the blood of Christ, applied and forgiveness in the sight of God for past sins, to feel restored through His atoning merits to Divine favor, is indeed the all-absorbing object of existence, and the aim of man's highest aspirations. He may seek for the gifts and emoluments of this world, may strive for wealth, political and military distinction, but when he has loaded himself with all this earthly tinsel, he is far below the least of God's saints in the estimation of God himself. Do you realize this, reader? You may be striving for political notoriety and the empty honors of a perishing world, you may be making mammon your object of life's effort, or seeking to drown the friendly warnings of an uneasy conscience in the rounds of pleasure and folly, yet all will avail you nothing. You are simply laying up in store a greater load of sin from which to cleanse your soul when you do turn to God. While the Gospel tocsin is ringing in your ears, while God's Spirit is striving with you, while an open Bible is calling you to salvation, you are putting off the day of your return, by promising that you will seek Him at some more "convenient season," when you shall have filled your coffers with gold, or possessed yourself of lands and goods, when *you can keep up appearances* in the church to which you may attach yourself; yet all these fine pleas the evil one puts into your heart to keep you from seeking your soul's salvation. God says "*come now, now is the day of salvation.*" If you were to see a man building a fire near your house, reason would tell you that if you did not prevent it your house would be burnt over your head. But as the man tells you that it is light combustible and will soon extinguish, and business is urging you, you turn in again, until your enemy has succeeded in his design. Through the avenues of worldly pleasure Satan is building a fire around your

soul, you are listening to his declarations of harmlessness, you are neglecting to put out the fire of sin, until your soul's edifice is consumed in the lusts and passions of depravity. Do you not see your error? Is it not an evidence of your depravity, that you are more inclined to sin than to righteousness? Sinner, allow me as a lover of your soul to ask you in all conscience, what are you *doing* to fill your probation acceptably to God? And how much are you *not doing* to build up Satan's kingdom, and people the region of the damned? Does not the name of God strike a terror to your heart, and excite in you a fearful looking for of judgment which will devour the adversaries? I think I answer the question truly for you when I tell you yes! If so, why not accept the remedy offered for your redemption? Would you not enjoy a home among those who have a sweet communion with our heavenly Father? If so, come and accept the blessed terms. Turn in with the overtures of mercy before it is too late! Do not fritter away your blessed inheritance of salvation bequeathed you through the blood of Jesus.

“You have a right to the tree of life” if you will but accept the easy terms of saving grace. I call upon you as a “dying man to dying men,” to consider your position in the eye of God as defined in His word. You have no extended lease of life, you may die any moment, and as the tree falleth so it lieth, as there is no repentance in the grave “whither thou goest.” There you cannot call upon God to have mercy and pardon your sinful career, but unless you repent in *this* life, and when the trump of Gabriel shall call you from the grave on the morning of the resurrection, what kind of a resurrection will you have? *The answer I leave with yourself*, AS ONE WHO MUST ANSWER BEFORE GOD.

CHAPTER V.

DOCTRINES OF THE CHURCH MILITANT AS THE LANDMARKS OF
CHRISTIAN LIBERTY—THEIR NECESSITY AND DEFINITION—
COMMENTS UPON THEM AND OBJECTIONS CITED
AND ANSWERED—REFLECTIONS.

THE Church Militant of Christ on earth in its visible form and organism, presents many wholesome doctrines in a comprehensive form, easy of reference and reasonable to the mind of every true believer, as they are taken from the word of God, and so arranged as to meet the wants of every child of God, if heartily endorsed, believed, and adopted. These doctrines may be denominated the landmarks of Christian Liberty. They establish in the heart a basis of faith as it were, and form centres in the soul around which the thoughts and meditations of the Christian may cluster. They are the monitors and sentinels on the bulwarks of the Christian edifice. They keep at bay the wolves which prowl around the fold, and call the true believer into a proper frame of working, by appealing to his sense of danger, and the importance of coming to the rescue with spiritual weapons, to keep back the enemies of the "faith once delivered to the saints." They turn away temptation by keeping the soul watchful and vigilant, the judgment properly exercised, the mind sober, and prepared to meet all the assaults of Satan. Every professed follower of the Lord Jesus should be thoroughly schooled in the arranged doctrines of the Church; that he may at all times answer the cavillings of sceptics, and put to silence the votaries of Satan who rise to oppose the truth. As the posts and pillars are necessary to support a house, so are the established doctrines of the Church necessary to support its identity, and give that permanency of existence as a visible institution in the world which draws the respect and confidence of its followers, and establishes its character as a God ordained work. They are God's own work, taken from His divine word, and cannot be said to be the "commandments of men," as many of the wild theories

are, which are taught in the present day as substitutes for religion. The "many inventions" which men have brought into existence to serve as ladders to "climb up some other way" into the favor of God, all begin their career by *trying to destroy the doctrines of the Church first*," for their authors know that while the Church exists, there is no possible chance of success for them. While the Gospel has free course, and is embodied in a tangible *effective* form in the Church Militant in soul-strengthening doctrines, error and sin must flee away before it as the darkness of night before the rising sun, and realizing their importance, let us, as followers of the Lord Jesus, view them as precious gifts from Him. While we give a brief definition of the most important doctrines of the Church or landmarks of Christian Liberty, we ask the reader's prayerful attention to them, hoping he may profit by their perusal and adoption, as we can testify of their comforting excellence and power to uphold the drooping spirit and confirm the faith.

OF MAN'S FIRST ESTATE, AND FALL.

Man was first "made after the image of God." The quality of his spirit was in harmony with that of God, he lived and moved in obedience to the will of his Divine Creator. He lived in the Eden of soul in which the Almighty first placed him until Satan entered, and through the weakness of his help-meet, woman, man was led to disobey God, and was thrust from his high estate. This punishment has descended upon every human being brought into the world, for "in Adam all die," and are lost in the naturally depraved state into which the sin of Adam has thrown them. As proof of this, we need but view the life of man in all stages from the cradle to the grave, to find him more prone to sin than to do good, and without grace from on high "there is *none* that doeth good, no not *one*." Any truly good act performed by

man must be the effect of God's Spirit working to constrain that performance. The human heart is desperately wicked, selfish, and as prone to do evil as water is to run down hill. Remember this, my unconverted reader, while seeking to justify yourself through your own good works, that you can never attain to inward peace and happiness, much less salvation, until you see yourself in this fallen, sinful condition and seek for redemption through the atoning merits of Jesus. The price that was paid for your deliverance was the shed blood of the son of God, and no other ransom will suffice. Come then to the mercy seat that you may find deliverance and help in time of need.

OF THE TRINITY IN UNITY.

The doctrine of the Trinity in Unity is a most comfortable one, as it shows the power of God in the great plan of human redemption. The existence of the Godhead as *one in spirit*, yet acting *separate in office*, presents the Divine economy in a very interesting light to the true believer. In the Godhead, we contemplate the self-existent, independent Deity in His Majesty and power ere the worlds were formed. In the Trinity we view, first the Father as Creator, Maker of the heavens and earth and all that they contain; the great Ordainer of nature and her laws, and the Creator of man after His own image! Secondly, as the Son begotten of the Father, of the same spirit as the Father, yet separate in office as the Savior of mankind, proclaimer and *doer* of the word while in the world, and pleader and intercessor before the Father now in heaven. Thirdly, as the Holy Ghost dwelling in the hearts of true believers, "always even unto the end of the world" to "comfort" and lead them into all truth. The soul must be truly converted and view this important relation from a spiritual stand-point, otherwise this union of *three* in *one* will seem to be very inconsistent. The carnal mind looks upon the oneness

of separate objects as impossible, but the grace-renewed soul rises into the boundless realm of love, and sees the consistency of spiritual oneness of existence, and the separate manifestations of the same spirit. A slight comparison will illustrate this important idea of oneness of spirit and separation in office. Three persons agree to the performance of a piece of work, they are united, or *one in spirit* in their thoughts concerning it, yet in their several capacities in the execution of the work, each performs a very different part. Let us comprehend this in its double relation, and we easily realize the consistency of the comparison. Again, the sun is one luminary, yet it emits light and heat, imparts life to the vegetable and animal kingdom, and without his rays we could not exist any considerable length of time on earth. The body is one whole, formed of different parts, yet easily comprehended as one organization. While the spirit of a man is within his body, it controls each part at the will of its possessor. Hence we conclude that the theory of different offices being performed by the same spirit, is proof to any reasonable mind that the doctrine of the Trinity is both consistent and necessary to the salvation of mankind. The devil is selfish and does not wish to share his power with any, hence he invents plausible oppositions to the doctrine of the Trinity and other attributes of the Deity. He is willing, in order to gain followers from the ranks of Christians, to worship God as one of love, mercy and forgiveness, but not as a God of Justice, of condemnation, or of punishment. Thus we see the plausible doctrines which "come in the name of Christ" to the world, which oppose the Orthodox Church, and say nothing of the terrors of hell or endless death. They fear the truth of God's word and "change it into a lie," by construing Scripture to their own destruction.

This is the position occupied by some we could name, who labor to set aside the doctrines of the Trinity and other wholesome doctrines of the Christian plan

of salvation, that the work of God might be successfully opposed by them, and wickedness run rampant without restraint. Let us then as professed followers of Jesus Christ, stand by the doctrines of the Church Militant.

CHAPTER VI.

POPERY AS AN ENEMY TO CHRISTIANITY.—SOME THOUGHTS ON ITS PAST HISTORY.—ITS BEARING ON THE PRESENT STATE OF THE WORLD, AND SURMISINGS ON ITS FUTURE.—MODERN SPIRITUALISM.—THE SABBATH DAY.—BRIEF SERMON.—WORLDLY TITLES.

In the front rank of the enemies of Christianity, stands Popery. It is pretending and imposing, and flaunts its forms and ceremonies to the gaze of mankind, to catch the vain and thoughtless, to lure them into its corrupt support, that its principal actors may live in luxury and indulgence, and use its poor duped victims to propagate sin and iniquity. While it presents a fair form of *pretension*, it holds its secret conclaves and dark councils to attain the governing power of the state, and when this is attained, uses the arm of that power to persecute the Christian Church. This is proved in its history, and as its nature is the same, could we expect ought else from it to-day? "*Semper eadem*" (always the same), is its motto, and for a detail of its doings in the past, we have but to note its record upon the received historical authority.

"D'Aubigne's history of the Reformation" we would refer you to, as a valuable text-book of proof to this assertion. "As it is even now in the world," possessing the same settled hatred to Christianity, what is our duty respecting it? Shall we go out with arms in hands to force it from the land? As many of its followers are born and reared in ignorance, and accept its forms and ceremonies as coming from God, and think they are doing God's service in obeying the priests, should we imitate *it* by turning persecutors also? Nay,

verily! Let us rather pray for their conversion, for the action of the Spirit of God upon their hearts, and for the circulation of the written word of God in their midst. When the time shall come for its temporal punishment, He who hath said "vengeance is mine, I will repay," will ride forth and "consume with the Spirit of His mouth and destroy with the brightness of His coming," all who will not accept the overtures of mercy. Let us "watch and pray" that we become not identified with it in temporal connexions, that we be not overcome by its flatteries and serpent like influence, and beware how we support its power by our patronage and encouragement. We have a right to exert a continual watchfulness in, especially, political connexions, that we be not imperceptably drawn into the maelstrom of its engulfing power. Some prophetic authors affirm that it is near its end, that the kingdoms of the earth are to rise up as described in the Book of Revelation and "burn her with fire," &c. In contemplating the history of the past and present, we are led to think that instruments for its dismemberment will arise from its own ranks, and that all God requires of His people in the great day of its punishment, is to "stand still and see the Salvation of the Lord." If we forestall events and assert that such and such things *will* come to pass respecting it, (as much as we may be inclined to believe they will), it throws us in a position to possibly be mistaken, and thus our usefulness is injured and our spirits dampened by discouragement. Let us live by faith and prayer, that we may be always ready for the coming of the great day. Amen.

MODERN SPIRITUALISM.

Of the "many inventions" of the present time, which men have devised in the service of Satan to destroy their souls, none stands forth more prolific than *Modern Spiritualism*. It rises *igni fatui* like, from the dark swamp of human depravity, and with its deceptive reasoning, its false philosophy, and bold de-

famations of the Holy Scriptures, presents a huge amount of infidel matter to the youthful reader so poisoning in its nature, yet with a fair outside, and apparently harmless, under the guise of benevolence and love.

Like its co-worker *Universalism*, it professes to do much for the weary sinner, and as it charms him with its sophistry, it seeks to destroy from his path the only hope and refuge which *can* save, by denying the divinity of Jesus Christ, and the necessity of His atoning merits. According to *Andrew Jackson Davis*, one of its principal lights, and who is the author of several volumes of infidelity of the Thomas Paine order, we find in *substance* the following account of the beginning of Creation. It proves by its own declarations that it is from Satan. He says In the beginning, the Universe was one BOUNDLESS SEA OF LIVING FIRE! By the great divine mind, this huge mass was given a rotatory motion in space, and from the centrifugal force to which it was subjected, huge masses were detached, they in turn became the centres of Solar systems and parents of worlds, and thus the mighty host which now illumines the midnight sky to human vision, were *sparks*, so to speak, from this great Ocean of flame." As the Sun was one of these, and our earth an emanation from *it*, he settles down in description to it, and says: "that in a long course of ages, *this* mass of matter became condensed or crusted over by the action of the elements, mineral substances were formed, vegetable productions grew from mineral, animal from vegetable, and man from animal." Thus God's power of instantaneous creation is denied, and this man, clothed in presumption and satanic darkness, would curtail the power of Jehovah, and throw the stain of falsehood upon the Bible. Compare this mass of description (which reaches over many pages of a large book) with the simple account given in the first chapter of John and what do we have. On the one hand, a huge indigestible mass of falsehood, on the other, the soul-comforting stream of *divine truth*,

so plain that any child may with ease, understand it. As Davis is a fair index of the whole mass of Spiritualism, bulky as it is, we will confine our remarks to him. He goes on to take up the Bible in succession, and every miraculous display of God's power therein recorded, he strives to account for on the principles of his false philosophy, false as the bottomless pit from whence it emanated, and as the Anaconda winds around its prey to crush it, so does he try to crush the soul of the youth with his poisoning effusions. Reader, we know by experience what we state, as we read his "Nature's divine revelations," five volumes of the "Great Harmonia," and a vast amount of other matter of like ilk, and we suffered much from it, and now say by way of warning, with Paul, "Beware lest any man spoil you with philosophy and vain deceit," brought out of the corruption of a depraved heart, that would debase and lead you "after the rudiments of this world and not after Christ." I plead with you to shun the vile productions of Spiritualism, as you would the deadly Upas tree, as the poisoned breath of a serpent, and much more so, as the former would destroy your soul, but the latter, *if you have accepted Christ*, could but hurt the body.

Spiritualism would reduce the character of Christ beneath "weak and beggarly elements," by affirming that he was a "*good man*," an "*exalted medium*," &c., and associating him in the practice of their elemental jugglery, by trying to account for the miracles which he performed as evidence of his divine mission, upon the principles of *Electricity, Clairvoyance, Magnetism*, &c., thus reducing the power of grace to the elements of nature. This is the most condemnatory feature of the whole system, as it strikes at once at the root of all hope and salvation. You will meet this huge will-o-the-wisp, in the libraries of England, Canada and the United States, and my prayer is that this brief warning will put you on your guard against it, if you have not found it condemned in your Bible. Sometimes an evil

needs a special notice that the young may see it in time to avoid it, as the teacherous pit is pointed out to the weary traveller.

THE SABBATH DAY.

“Remember the Sabbath day to keep it holy,” is one of the commands of that law which Christ “came not to destroy but to fulfil,” and which all who love Him will obey. To keep the Sabbath day holy, is to engage in that which will advance the “kingdom of Christ.” Reading the Word of God, working in the Sabbath School, writing matter that will advance His cause, conversing on Spiritual things, and cautiously avoiding every thing of a light and trifling character, are ways in which we can spend the Sabbath profitably while not at divine service.

Sabbath visiting (except in cases of sickness or vital necessity) gathering upon the street corners, open shops, running cars, selling at fruit stands, gunning, “sporting in any form,” are direct violations of the command respecting the Sabbath.

The Saviour says “that the Sabbath was made for man and not man for the Sabbath,” and this passage is often quoted by Sabbath breakers to justify them in their practices of evil, but wo to them who apply it in this sense. Every thing that God created for man, was for man’s benefit, and His own glory, and the institution of the Sabbath was by His own example when “God *blessed* the seventh day and *sanctified* it; because that in it He had rested from all his work which He created and made.” (Gen. II 3.) How painful then, to see people calling themselves *Christians*, dwellers in a Christian land, where Bible and Bible Sanctuaries have an existence, going forth in opposition to this command, upon some flimsy excuse of Satan’s inventing. Shall we cite the running of railway trains as the most prominent excuse? It has its advocates among professors of Christ’s Church. Let the law and gospel raise up public opinion against the desecration of the Sabbath.

BEHOLD A SOWER WENT FORTH TO SOW. Mark iv. 3.

We are all sowers on the great field of life. "As we sow, so shall we reap." "If we sow to the spirit, we shall of the spirit, reap life everlasting." Our thoughts, words, and actions, are our seed, and from it will be produced what we are to reap. If we carry a good temper, a light heart, and a useful hand, we will sow a genial atmosphere of love on our path, cause smiles and cheerful countenances to beam around us, and see the material of the world turned to the praise of God. We will "use this world as not abusing it," and feel grateful and thankful that we possess it to use. What is to be the moving power to cause us to do this. "Of ourselves we can do no good thing." We must go to the spring from whence flows the power to do good, and get the supply for ourselves. Christ is that fountain. It is He that can give us the seed which will bring forth good fruit. We may search the world over, yet we will find nothing that can give us the same power that we can draw from Him. We must commence in his service, and grow up into Him, our living head. He will pour down upon us those divine affections which will invest our lives with that power to scatter love, joy, peace and goodness in our journey in life. Reader, will you possess him? Will you allow your heart to be influenced by his gracious teachings that you may see yourself as you are, accept Him as proffered in His word, and yield your heart to His mild sceptre forever? You can never be satisfied without Him. You may go after your own devices, and Satan's suggestions until death calls you from this world of strife, yet you will die as you have lived, and your soul, like the troubled sea, will be casting up mire and dirt forever. *Forever!* Throughout eternity's never ceasing rounds, you will run on, a wild detached meteor without rest or comfort. But "there remaineth a *rest* for the people of God!" Heaven will receive you if you will but cast in your lot with them, and continue faithful.

Are you willing so to do? In your present unconverted state, what hope of salvation have you? Alas, none! What kind of seed are you sowing in the world? That of unbelief, distrust, misery and woe! This is the legitimate fruit of every child of nature. Yours is not an exception. Turn to Christ that you may sow to the spirit.

WORLDLY TITLES.

How much men strive to support worldly titles. That, too, in a Christian land (professedly so) directly in opposition to Christ's commands. "Be not lords over God's heritage," is the command of one of God's servants, but "examples to the flock," and how can a man be a good example who is striving to lord over his fellow-men. Men labor to accumulate wealth, to buy themselves into an earthly station, thus to flutter a while in the gaze of a world and pass away. The most anti-Christian feature about worldly titles is, they create caste. The Gospel regards all men who believe in the Lord Jesus Christ as *brethren*; on the contrary, caste separates society into sets and circles, each with feudal, jealous suspicions of the other. Christ did not establish any titles and worldly honors, hence they are not necessary to the happiness or salvation of man. On the contrary, He taught humility and Christian condescension, and that they who would become useful must serve those among whom they desired to be regarded useful. Let us not place our dependence upon worldly titles and honors, but be meek and lowly in heart, in honor preferring one another.

"Worldly position and spiritual enjoyment are not necessarily connected." (So said a good man lately.) How often in God's economy of grace do we see the above truth verified. Go with me through the streets and lanes of the city; contemplate the condition of the rich and poor; judge their condition by the impartial light which the divine spirit infuses into the soul of the child of

God, and how shall we record the result of our observations. Do we not often read *peace*, happiness, and spiritual contentment in the face and home of the poor mechanic, while unrest, disease, and mental misery is seen upon that of the favourite of fortune. Yea, verily, we see the truth of Christ's declaration, "how hardly shall they that *trust* in riches, inherit the kingdom of God." Let us not judge our fellow-men from their temporal surroundings. Let us thank God that "there is no respect of persons" with Him.

CHAPTER VII.

UNIVERSALISM AND UNITARIANISM.

These two systems of (so called) religion, are so nearly allied in their origin and effects, that we will treat them as one, under the same caption. It originated in the Garden of Eden, when the devil told Eve, in opposition to the commands of God respecting the forbidden fruit, "in the day thou eatest thereof, thou *shalt not* surely die." It aims to destroy the doctrine of rewards and punishments, and upholds the idea, in an indirect way, that man may lead such a course of life as his carnal depravity may dictate, yet Christ died to save him, and he *will be saved*, let him die even in his sins. Thus man's accountability, and free agency is set aside, the bar of God's justice destroyed, and the necessity of preaching Christ's Gospel contravened, by this false system of Satan's inventing. Its practical effect is to throw stumbling blocks in the way of God's plan of Salvation, destroy the soul-sustaining doctrines of the Church militant, and substitute a flimsy excuse instead, coming in the name of Christ, but practically denying His divine authority. It has the "form of godliness, but denies the power thereof," and with its "fair speeches, deceiving the hearts of the simple," turns the Scriptures from their true meaning into instruments to

destroy the souls of men. Without substance or vitality, the weary pilgrim on the journey of life grasps it, and finds nought but the dust of infidelity in its fair outside, as the weary traveller finds the ostrich shell upon the desert, filled with sand. As it places no penalties upon its followers for the violation of God's laws, it zealously preaches a God of *Love*, but never one of *Justice*. As the guilty offender of man's laws never loves to contemplate the penal code of a state, neither does the devotee of this branch of Satan's kingdom love to talk of, and set forth the severe penalties of God's plan of redemption, to the poor sinner. It urges not the necessity of the new birth, in its pretended attempts to make known the Truth. It has its temples of worship in the land in common with other false systems, and the material in hand for the diffusion of light, but like Popery and Paganism, its "light is darkness," and its futile attempts to diffuse the Gospel, more clearly show forth its deceitful character, and expose its hypocrisy. To further enlarge upon its injurious tendency, would but tire the reader with the history of a very great eye-sore to the Christian cause, and a legitimate object of public condemnation. We will leave it with a solemn warning to the young against its delusive allurements. "Watch and pray, lest ye enter into temptation."

SABBATH FEASTING.

Much of the sickness which afflicts mankind comes from *sabbath feasting*, especially among the working classes. With the ease the day of rest brings, many improve in making calls and feasting upon the richest food they can afford, this with the inactivity they indulge in, brings on fevers and other diseases. Dr. Welcome Pray, a successful physician in Waterville, Lucas County, Ohio, once said in my hearing: "More than half of my patients are taken sick on Sunday night or Monday morning. They live upon poultry, fine meats and other rich food on that day, and the reaction of rest after active business through the week, brings on

disease." The day of sacred rest is thus turned into a source of evil instead of good, by the careless perversions of human depravity. The body in all its parts needs rest. Fasting on the Sabbath is better far than feasting. Let the body be kept in subjection, that the grace of God which the soul needs to cheer and support it, be not hindered in its action by the sensuality of the body. Let the Sabbath be really a day of rest. The calm salutary result of self-denial, will well repay the privation endured by abstaining from eating. Mortify the deeds of the body and live.

THE POWER OF INFLUENCE.

It is impossible to estimate the power of the various influences that operate upon society. Every human being from the infant in the cradle to the grey-haired sire, exerts *some* kind of an influence, and that has its effects not only in time but in eternity. The impressions we make upon others, whether by word or deed, is our *influence*, and the circle we affect in our relations in life, brings forth the fruits of that influence. The heart is the centre of what we are, the "kind of spirit we are of," determines the quality of that centre, from *that*, our thoughts, words and actions take their character, hence the *kind of influence* we exert upon society. We are operated upon by either the spirit of God, or that of Satan, and we are in the service of one or the other. Reader, which are *you* the servant of? In answer to your inquiry, I appeal to you to look at yourself and judge for yourself. Do not be persuaded that you are *doing no evil*, if you are not serving God actively, for your neglect to serve Him serves to cause a backwardness in others, which is *sin by influence*. Rouse then to the necessity of doing *good*, that at the last day, others may rise up and call you *blessed*, through your good influence upon them.

THE FORCE OF EXAMPLE.

Equally powerful as that of *habit*, is the force of example. Especially to young people, do the daily patterns before them, serve as prompters to the formation of character. Under the law of depravity too, evil examples are easiest followed by the young. Your boy will learn and remember that oath and jest he hears in the street more ready than your pious instructions. He will follow the example of the filthy user of tobacco or drinker of rum, quicker than that of the devoted servant of God in your midst. The reason is simply because the former presents a plea to its depravity, but the latter requires the grace of self-denial to follow. Again, in the selection of books, all of which set some *kind* of example to the inquiring youth, the work of fiction will be devoured by them more ready than that of truth. This is hard for us to believe of those we love, yet it is true. With this thought comes the earnest injunction to place such patterns before our children, and such reading matter in their hands, as shall cultivate in them a *love* for good instead of evil. And this can be done when the heart is young and easily impressed, much easier than when sin has calloused it by its searing power. If parents would spend more time in the instruction of their children for God's service, instead of accumulating wealth for them to spend in pride and idleness, we would have a better world in which to live. The time is not far distant when the force of a good example will be far more felt and appreciated than now, and be prized far above the tinsel of a perishing world.

NOVEL READING.

At no age of the world's history has the rage for fiction reading so strongly prevailed as at present. A morbid desire for the thrilling and desperate has place in the minds of many of the youth and middle-aged, and this is but the sure index of a corrupt state of the

heart, a willingness to be "led captive by Satan at his will," and serve the god of this world instead of the God of Heaven. Did we see the unlettered heathen as anxious to set forth claims upon mankind, to bow in the worship of his dumb idols, as these modern fiction writers clamor for the public attention to their base productions, we should cry out in holy horror at such an innovation of heathendom upon the Church of God. Yet many professed Christians, wink at the practice of fiction reading to such an extent, as to bring the New York *Ledger* into their dwellings to read, which they can do with as much propriety as they can invite their friends and children to attend the theatre and card room. The influence of one upon the heart is about the same as the other, and as fraught with evil consequences. The mind of the novel reader becomes the thoroughfare of evil passions, false ideas of life are formed, and a love for the unreal takes the place of a desire for sober truth and sound doctrine. The novel reader comes under condemnation in the word of God, thus: "and the time shall come, when they cannot endure sound doctrine, but shall heap to themselves teachers having itching ears," and, also, when "they give heed to fables," to "seducing spirits and doctrines of devils," and novel writers are as "wells without water, twice dead, plucked up," and for whom, unless they repent, "is reserved the blackness of darkness forever." And yet we find the shelves of many libraries in the land poisoned with them, and the parlor tables of many so called respectable people contaminated by their presence, and worse than all, we often find the children of such people given to lightness and vanity, and prone to despise religion and its blessed ordinances. The preaching of the word should be made to bear especially upon such evils, and when this is done, we will see this arm of Satan demolished in common with others of a corresponding nature. Public opinion must be educated against it, parents of children must see its evil effects upon their care, and the little ones be

schooled to avoid the sickly novel as they would the door of a gambling house. There is no safety in tampering with fiction reading in the least. There is enough of the beautiful and true, of the marvellous and interesting, in truthful works, as the Bible and kindred books, which teach us of the kingdom of Heaven, which speak of Jesus and what He has done, and is doing for us continually, and what the comforter will do, if we will but receive his fellowship and presence.

POPULAR DANCING.

"Is dancing a sin," is a question we have often heard asked, and when we apply it to popular ball-room amusement, we reply that it is *decidedly sinful*. Solomon is often quoted as authority for dancing, but when the wise man said, "there is a time to dance," he meant, that when the heart was joyful at the receipt of good news, or the spirit exultant and elated in the prospect of good influences prevailing, *then* the body should manifest the emotions of the soul in the exercise of *dancing*. But when you reduce it to an art, and for the sake of *making money*, entice the young people into brilliant saloons, amid the vanity and heartless glitter of a miscellaneous assembly, whose whole aim is to *serve the devil* in useless small talk, in flirtation, in imbibing wine and *other* drinks, in the display of finery and indulgence of the appetites and passions, then it becomes sinful. As "a tree is known by its fruits," and the fruits of this, often called "*innocent pastime*," crop forth in nervousness, headache, bad colds, consumption and general prostration of both *soul* and body, it condemns itself by its immediate effects. It destroys the soul by rendering it unfit to receive and relish *sound doctrine*, as no person can attend a careless heartless amusement, without acquiring a distaste for serious things, and although professors of religion may indulge in it, their hearts must condemn them while so doing, or their religion is only *professed* but not *possessed*.

Let us try it upon the doctrine of influences and tendencies. Its influence is pernicious, and the tendency is from bad to worse. Begin to indulge your children in parlor dancing "*for exercise,*" as is often pleaded. That moment you start an influence or desire that will not stop in the parlor, but must go to the dancing master to be increased, and from the accomplished and taught dancer, we often have the full grown follower of Bacchus, the flirt and coquette, the libertine and reviler of good influences, the poisoner of society, the fit candidate for the jail and states-prison in the male, and the worn-out disease-racked constitution, and often inmate of the brothel, in the female. We say this is the *natural tendency* of the "innocent amusement," unless checked and stopped by the religion of Jesus Christ. Reader! we speak from some experience! From the age of sixteen to that of twenty-three, we indulged much in this popular amusement. We thought we were fortified against its dangerous features, because we had been to Sabbath-School, had read many good books, been taught many valuable lessons at home, in short, we rested on our *moral training* to save us from the condemnation of a sinful course. But we had not received Christ in the heart, and had no comforter to "lead us into all truth," and open our judgment against the fascinating power of Satan, and we indulged until our day of grace was well nigh sinned away, but God mercifully opened our eyes and by His Spirit wrought in us the salvation of the soul. And now we address you as a "brand plucked from the burning," as one who suffered much self-condemnation and anguish of spirit while passing through the transition from nature to grace. Hence we give you not our opinion from mere cultivated theory, but *from dear-bought experience*, and as a sinner "saved by grace," we plead for you to return to God through the merits of Christ, and you will find real happiness instead of the false light you may be pursuing in the ball-room, or at the card-table. Do not follow those things which you cannot give a

favorable account of on the day of judgment. You know that this account must be rendered, for your Bible tells you so, and *it will not lie!* Leave, therefore, the tempter, no matter how fair his pleas and promises, and seek consolation in the vine-yard of God's love.

ON FAITHFULNESS.

BE YE FOLLOWERS OF GOD AS DEAR CHILDREN.—Ephesians I. v.

Paul is anxious for the faithfulness of the people of God in the text. He knew the temptations that were in the world to lead them astray, and the necessity of continually cautioning them lest by any means they should be overcome, and make shipwreck of faith. The same caution is needed in the Church to-day more than at the time it was given. The avenues of temptation are more numerous and potent, the ways of Satan more enticing, and especially *now*, if ever, do Christians need to "watch and pray, lest they enter into temptation." Were she in the midst of a revival, this caution would be useless, but she is in depression, many of her children have gone back to the weak and beggarly elements, and a general laxity prevails in her borders. Why is this do you ask? We believe it is partly because the people of God grow worldly, and partly owing to the chastening power of God, in partially withdrawing His Holy Spirit from the Church, to try who are the faithful, and to turn them to a closer dependence upon Him. Let us then profit by this partial despondency of the cause of God. Let us remember that God will not leave Himself without witnesses in the land, and as in times past, will bring them through the fires of persecution and show His mighty power in the destruction of all who despise His ordinances and commands. If we review the history of the Church since the command in the text was given, we see that sore persecutions have been the portion of God's people at times, and are we to escape if we prove faithful?

“ Must we be carried to the skies,
On flowery beds of ease,
While others fight to win the prize,
And wade through bloody seas ?”

Let us then fight on, not with carnal weapons with the Saul of persecution, but with *spiritual* ones with the Paul of Christ's ministry. In these days of carnal strife, when such a price is paid for military prowess, especially does the Christian need a childlike dependence upon God, and while “ wicked men wax worse and worse,” he may cling closer to God, and be blessed with protection from on High.

THE FORCE OF HABIT.

Mankind are to a great extent, creatures of habit. Many *kill* themselves in the indulgence of useless habits. The thousands who die yearly through the use of alcohol in its various forms, tell a sad tale of suicidal practices. Tobacco, opium, and other poisons, each with tyrant power, bind thousands in the chains of appetite, and send them to premature graves through the force of habit. The more dangerous are these habits as they creep upon their victims with a sly serpentine power, lulling them into carnal security by the frivolous excuses which the appetite invents. Why the antediluvians were so long-lived, they lived on the milk and flesh of their flocks, unmixed with the spices and condiments which at this age of the world, mankind mingle with their food to tempt their appetites. Oh, that those days of primitive simplicity would return, when it would be fashionable to live, without the “ many inventions” with which men now load themselves with disease and death. The force of habit extends to many kinds of wickedness, such as wearing expensive clothing beyond ones means, engendering *pride* thereby. Especially is this true of young people, who think to *appear* fine is enough, forgetting that GOD who sees the heart, can open the eyes of our

fellow men upon us, and make us appear what we are. Do not strain above your means for the sake of *appearing* fine, my friends. Satan urges mankind into many evil practices, and uses the force of habit as a vehicle in which to convey them to destruction. Swearing, lying, cheating, petty stealing, Sabbath-breaking, gambling, fighting, and many other gross evils, are practised by people who may despise them in others, yet being "led captive by Satan at his will," *get into a habit*, which they cannot shake off without some mighty power to help them. Foolish, filthy language, joking and silly laughing, and levity of any kind, are in themselves sinful, yet people practise them *through habit*, when at heart they may despise them in others. Remember, reader, that there are *good* habits, as well as bad ones. That of trusting in God for grace to prevent evil from holding a sway in your heart, will displace many useless habits, and prepare you for the service of God instead of Satan. Do not turn from this effort, because *you* may think it too prosy, but frankly acknowledge its truth, look at yourself by the light of God's spirit and the instructions of His revealed word, and you will see where you need Christ to take you from Satan's chains of habit, and restore you to the liberty of the children of God.

THE BENEFITS OF PRESENT SALVATION.

To-day if ye will hear my voice harden not your hearts, now is the accepted time now is the day of salvation. Dear sinner, this invitation is for *you*. While you are letting Procrastination steal away your precious time by false promises, Satan is laying his dark plots to destroy you. He watches carefully every avenue to your heart, seeking to present some plausible plea before you, to prevent your entrance into the kingdom of grace and glory through the promises of God. What are some of the most prominent excuses presented to the sinner by Satan for not accepting

Christ. One says, "wait until I sow my wild oats," another, "when I get richer I will seek religion," a third, "when I finish my education and can make a good appearance in society, *then* I will turn to God;" each with presumption and careless procrastination, as though God must wait their convenience, instead of His will being considered. Oh, how presumptuous and disobedient is human nature. Proud and heady, it would exalt itself above all that is called God, were it not stayed by the mighty power of God himself. But He who created man has power to restrain him, and the love of God which gave man existence can check his ambition and establish his bounds. Sinner, you may be looking for salvation by works. If so, remember *your* works will not save you, but faith in the Lord Jesus Christ will secure you salvation, and as an evidence of his saving power you may go forth to serve as an instrument in His hands to save others. Then take the passing moment for this blessed work. Seek Him while He may be found. Do not sin against the Holy Ghost by grieving away his presence from your heart. You may find an excuse for not turning to God at any time, if you are disposed to listen to the suggestions of Satan, but if you resist him, arise and come to your father in heaven as did the prodigal son, you will overcome through the blood of the Lamb. There is a sweet consolation in the thought that you have a Savior to come to. You can come at *any* time. No special dispensation of God's providence is needed to open the way of salvation for the truly repentant.

The Savior cries aloud to thee, "Take up thy cross and follow me," may the Spirit continue its watchful care over you, Christian reader, and, dear sinner, my prayer for you is, that God may not leave you to yourself, but continue to strive with you until you shall yield your heart to the mild dominion of king Emmanuel. Put not off the day of your return until your day of grace is sinned away, for *then*, you will become a servant of Satan forever. May God prevent.

CHAPTER VII.

COQUETRY AT A DISCOUNT, OR ELLEN C——'S
EXPERIENCE.

Reader, I will give you a few simple facts for future reference, being the experience of a lady of my acquaintance now living in H——, County Ohio. She was handsome, but knew it *too* well. She began to "go into company" at the age of sixteen, and spent at least four years in coquetting with young men, when she should have been at home under her mother's care. Vain of her beauty, she smiled upon one, promenaded with another, danced with a third, flirted with a fourth, until she had the hearts of several fops in leading strings, and she took as much delight in the heartless (to her) amusement, as a child toying with its playthings. To such an extent had her conquests been carried, that at each party, as Ellen came out in her gay attire, the question was asked "who is the next victim." Although my days of boyish fondness for young company was passed while these conquests were going on, I had a settled dislike for the creature, that like a burning lamp, drew the silly butterflies of fashion into its blaze to scorch their wings. There was something so heartless in her manner, that I shrunk from her presence, and had some forebodings of her future. She finally settled her affections upon one young man for a whole year, and he bore off the palm with an air of triumph that seemed to say "am I not a favorite?" Had he not been the son of plain sober-minded parents, who checked him, he might have been still more elated by the preference shown him by our village belle. The village belle! What a sad character such a creature presents for our contemplation. How opposite to the heart wrought out of the quarry of the world by the working grace of God, and made a fit stone for His temple, by the renovating and polishing power of divine love. The former an

embodiment of heartless vanity, the puffed up, pride filled daughter of Satan's wiles, that flutters a short time in the gaze of a carnal world and is borne upon its applause to certain destruction, as the silly fly is carried by the tide to become the prey of some monster of the deep. The other, a firmly established ornament of beauty and usefulness, made meet for the master's service by the in-dwelling power of the Holy Spirit, and prepared not only to rejoice in a life of purity and love on earth, but of *never dying* bliss in Heaven! Dear girls, which of these characters will you live to sustain? Were you not free agents, and possessed power to "choose or refuse," it would be useless for me to present the picture. But to the experience of Ellen. For some fancied fault, which coquettes can always find in those whose acquaintance they wish to cut, Walter C—— was set aside, after spending much time and money in the rounds of pleasure and folly which prevail in most country villages, and before we leave him let us tell you what became of him. His so-called *innocent amusements*, had not only made inroads upon his health and purse, but entailed upon him the punishments of God, which surely attend a course of dissipation. Having no longer the idol of his heart upon which to doat and lavish its best affections, the object of *felt* derision by the now happy former admirers of Ellen, (for happy he whom a confirmed coquette rejects,) Walter began to reflect and to see himself as he really was. He had a pious mother who often mourned the waywardness of her son, and when he "came to himself," God graciously saw his repentant state of heart, and the Holy Spirit was sent to draw him into a different circle of influence from that he formerly had courted. He was led to a Methodist protracted meeting, and after much striving for the blessing of pardon, and sorrow for sin, God mercifully spoke peace to his soul through the merits of Christ. He became an active member of the Methodist Episcopal Church, and although at times Satan tempted him to de-

spair of full salvation upon the remembrance of his former wicked life, he was kept from falling from his first love in Christ, by grace given for the day and trial, and in time he married a sober-minded Christian girl, a school-teacher from a neighboring village, and is now the father of an interesting family with whom I have spent some sweet seasons in Christian fellowships. His home is that of the servant of God, and the periodicals of Christ's Church militant find a place upon his table, instead of the trashy literature of passion and depravity. I have knelt with him at the altar of prayer, have seen his earnest anxiety for the salvation of souls, and heard his heart feeling prayer go up for the enemies of God's Church, his former associates in sin, and have compared the Walter of *now* to the Walter of the days by-gone, and marked the strong contrast. *Then* the devotee of the ball room, often the wine-cup, the follower of a silly butterfly of fashion, the laughing-stock of the careless, and the object of pity of the sober-minded, *now* the staunch supporter of God's cause, the earnest Christian and faithful worker for the salvation of the souls of his fellow men. Happy change! Happy day, Ellen, for Walter, when you turned your heartless face to some other victim. His mother rejoices in the household of her rescued son, happy that the Lord mercifully took him from the mire and pit of sin, and now we will leave him in the enjoyment of a Christian home, and the association of Christian friends in the little church at T——, Ohio, and will turn to Ellen and see how she has since fared. "The way of the transgressor is hard," and this, poor Ellen has found to her sorrow. After making several conquests among the young men of her acquaintance, she at length married. Her heart like an adamant, had never felt the influence of love, and it was not because she loved her now real victim, that she married him. He was the brother of a noted politician in Northern Ohio, who loved display and parade, and it was with a hope to be able to support the *style of a lady*, courted, flattered, and called a sister-in-law to

the Hon., that she married. Ellen was a persecutor of the Christian Church as far as her influence could go. She took special delight in making light of serious things, as all do who serve the devil instead of Christ, and much mortification have the servants of God suffered on her account. But God does not always permit evil to hold sway. He says to the proud sea of corruption and vanity,

" Thus far, no farther rage, and here
Let thy proud waves be stayed."

In a few years Ellen became the mother of a family of little girls, and with her former life of revelry in the service of Satan, and her now life of toil, she began to show a thin worn face upon which was portrayed the picture of disappointment and despair. Her husband became careless and dissipated, and left her society for that of the bar-room. His brother failing in his political expectations, became negligent of the welfare of Ellen and her family, and as I taught school in the village to which she removed, I had many opportunities of seeing the blighting effects of mis-spent girlhood in the now dejected, care-worn and discouraged woman. Her opportunities for obtaining a good education had been slighted, and as her reading had been of that sickly novel character which hardens the heart, inflames the passions, builds false ideas of life, and ruins the soul for any other association than that of lost spirits, she *now*, with the cares of a family upon her hands, was fretful, peevish, and *miserable*. Her mother died of consumption shortly after her marriage, one of her brothers soon followed with the same disease, brought on prematurely by dissipation and exposure, her father, generally dissipated, increased his potations until he paid the penalty of his error with his life, her sister soon sank under the blight of consumption, her remaining brother went to the mines of California, and the last knew of Ellen, the once favored and flattered, the gay and *apparently* light hearted *village belle*, was in a fair way to soon become the victim of fell disease also, her

life ebbing out in the miserable contemplation of a sinful past, no hope for the future, a living embodiment of evil, and to whom none could talk of the consolations of religion, without incurring her displeasure, or drawing forth her ridicule. Parents, view this case and draw from it a useful lesson! Had poor Ellen the proper example set before her that Christian parents present to their children, her case might have been far different. Both her father and mother died as they had lived, without the knowledge of Christ's saving merits, and although they lived in a style of seeming *respectability*, or what the world calls such, yet their household was without the calm enjoyment of the poorest of God's children. What a contrast to such a household is the one in whose bosom dwells Christian love. *Individuals* form households, households form societies and communities, many of these make up nations and kingdoms, and it is to the establishment of Christ in the hearts of individuals who inhabit the earth, that is to bring the kingdoms of this world to His blessed feet, cause them to become "*his kingdoms.*" Mothers, will you instil the religion of Jesus Christ into the hearts of your daughters, that they may go from your sheltering watch and care, adorned with the "ornaments of a meek and quiet spirit, which is in the sight of God of great price," instead of the heartless pride and vanity of the flirt and coquette? This question is well worth your earnest consideration. You cannot lightly view it without risking your own salvation and that of your children. If the Bible is true in any one declaration it is true in all, as God has given no unnecessary commands, and when you reflect that you are not only accountable for your own acts, but for those of your children to a great extent, how important that you realize this fact and be alive to the interests of their souls. You may heap up wealth to sustain them in a style of living with any in the land, yet if that wealth is not sanctified to the service of God by His word, and in prayer, you will but place it in their hands

to their hurt instead of welfare. True it may supply their wants, but wealth without Christian principle to wield it, becomes in the hands of its possessor, an engine of destruction to himself and others. I have thus diverged from my main subject to show, that although wealth is not *necessarily* a source of evil, yet if the affections are placed upon it instead of upon God, it not only becomes a burden in our hands, but an instrument of our soul's destruction. Let us then turn our affections upon heavenly and divine things, and whether possessing little or much of this world's goods, we can become rich in faith, and heirs of Him who is able to give us all things, and who will bless us in time of our adversity or prosperity with spiritual blessings to enrich our hearts with love for him and for our fellow men. Having this we are content and happy. Amen.

BRIEF SERMON.

And he arose and rebuked the wind, and said unto the sea, peace, be still. And the wind ceased and there was a calm. Mark, IV. 39.

The human soul in its depraved state, may be compared to the sea, raging and foaming in sin, never at rest, yet when the winds of passion rush in violent fury over its already turbulent bosom, it is made to a destructive Scylla or Charybdis. Christ comes into the stormy soul and speaks *peace* to its troubled bosom, and there is a calm. Every unregenerated heart is subject to the tempests of human passion. Born in sin, with the guilt of Adam's transgression resting upon them, all are "gone out of the way," "there is none that doeth good, no not one." It is folly for any human being to rest upon his own merits in the least. The moment he rests on his own acts, no matter how well intended, it can be traced to selfishness unless the glory is given to God through Christ. I am writing this sermon for instance. If I say, this wisdom is *mine*, and give not God the glory of my effort, by attributing what I do to the

Spirit of Truth working within me, do I not do despite to the spirit of grace? Yea, verily! I steal away what belongs to God. Like the great sea of human ambition which casts up its waves of conquest and egotism, the proud heart rebels against the humbling grace of God, and strives to raise its standard of destruction high above the truth of God. But Jesus is ever ready to subdue the raging elements if we will call upon Him. He has power to crush the serpent, and bestow of grace to the salvation of his ransomed ones if they will come to him. As the Serpent was lifted to the gaze of the dying Israelites in the wilderness, so must Jesus be raised to the dying sons of Adam in the wilderness of sin, and as none were healed who had not faith to look to it, so none will be saved from their sins who look not to Him. Many persons under conviction of their naturally depraved state, look only to themselves, and not to the remedy, Christ Jesus. Suppose you were taken sick, you linger in pain until the physician is called. He examines your case and prescribes the necessary medicine to cure you. You leave it upon the stand at your bedside and continue to suffer until you accept it, and arise from your couch of suffering. Sinner, the sin of Adam rests upon your soul, and you will die an eternal death unless you accept the medicine prescribed by the gospel of Jesus Christ. While in class meeting at Belleville College in October, '65, I heard several experiences related, all with evidence of self-examinations. One young man (Grammar School teacher), rose and said, "I have done looking to myself and lately have begun to *look to Jesus*, and I find my joys increase, and my spiritual vision enlarged." This is valuable testimony. Christian reader, if you would have the sea of doubt within you calmed into a placid mirror of reflective goodness, *look to Jesus*. You cannot get to heaven without keeping your eye upon the star of Bethlehem. You cannot expect the tempest of passion to cease raging in your soul, until, like the disciples of the Saviour, you first become

alarmed at your perilous condition, and rush to tell the master of your danger. Suppose they had not seen their danger, or had let smothering suggestions of Satan deter them from calling on the Savior as many sinners do, would they not have been shipwrecked? Their example is your own! You must call upon Him. As you have the power to call, it is your *duty* so to do. As you are a free agent, you *can* come if you will. As God has made you an accountable being, He will call you to an account on the day of judgment for this privilege of choosing or refusing. Then be engaged. Call with as much anxiety and vehemence as the disciples did, *Lord save or we perish!* Jesus loves to be importuned! His ear is turned to hear your cry. There are many ways of uttering that cry. It may be done in the silent lifting of the heart in prayer. It may, by written or verbal desire, be carried to the throne of grace and draw down His favor upon you.

THAT YE MAY WALK HONESTLY TOWARD THEM THAT ARE WITHOUT, AND THAT YE MAY HAVE LACK OF NOTHING.—THESS. III., 12.

The context commands the Thessalonian brethren thus, "that ye study to be quiet and do your own business, and to walk with your own hands, as we commanded you." The text then adds its wholesome advice.

As the world is ever ready to judge God's people, it behooves them to walk honestly, not only from *principle*, but to keep from reproach the Church with whom they are connected. Many things in dealing can be overlooked by members of the Church in *each other*, not really dishonest, yet the man of the world, with his fertile imagination in Satan's service, would construe them into positive crimes. Christians should be careful when they go out into the world, to "abstain from every appearance of evil," or what may be construed as such. Behold how great a fire a little matter kindleth, when you see some little discrepancy in Christians, disturbing a whole neighborhood for miles around.

Satan is powerful and uses a very little thing to stir up a strife. O may we walk honestly as in the day, going forward in our Christian course with joy, looking unto Jesus for grace to help in a time of temptation and trial. There is seldom any danger of a Christian being in want, if he walks honestly. The Lord graciously opens the way for him in some form to have his wants supplied. The willing mind to work which he carries in his course, gives him a place in the hearts of all with whom he comes in contact. He has no lack of friends, and God often raises them up from the ranks of his enemies. Then, Christian brother or sister, press on.

LEVITY.

No sin is more indulged in than this. It is the opposite to seriousness, which is the true frame of the Christian soul. "Be *sober*, be vigilant, for your adversary the devil, goeth about seeking whom he may devour." Levity is one of his most potent weapons. When Christians indulge in it, they begin to backslide. To see them *often* indulging in this practice, is a strong evidence that they are backslidden in heart. Sinners enjoy it, and have a horror to what *they* term, long-faced religion. The true Christian will be *serious*. He sees around him so many evidences of human depravity, so much that is contrary to what his heart cherishes, that he cannot help being sober. In the contemplation of heavenly things we can be joyful and cheerful, but this the world calls foolishness. Why? Because Satan does not like, and they, as his followers, deride and try to crush it. Reader, we indulge in levity sometimes, and always feel condemned for it on sober reflection, and this has a tendency to lessen it in us. It is our besetting sin. Before conversion we enjoyed a joke very much, but now we think that foolish talking and jesting, are "not convenient." If we all could, before speaking, realize that the words we are about to utter, we must "give an account of at the day of judgement," we would have less levity and foolish talking. Let us realize this important fact and be *sober*.

THE END OF FAITH.

RECEIVING THE END OF YOUR FAITH, EVEN THE SALVATION OF YOUR SOULS.—I. PETER I. 4.

The apostle is addressing the Church in general, and in the context especially presents the Lord Jesus Christ as the object of their faith, as "whom having not seen ye love, in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (Verse 8.) This is the Saviour who was prophesied by the prophets, as the Holy Spirit worked in them as it "testified beforehand the sufferings of Christ and the glory that should follow." We will describe. First: The action of Faith; Second: The object of Faith, and Third: The reward of Faith. First, the action of Faith. "Faith is the substance of things hoped for, and the evidence of things not seen." Then our faith when *active*, longs for the presence of something not possessed by us, yearns for higher attainments and rouses us to effort to accomplish its object. Faith both opens the vision to the object desired, and gives strength for its attainment. In every act of life we first form in the mind what we wish to accomplish, and at once set to work to bring that object into existence.

You open a book to read, faith enables you to follow the author through his composition, and to lay hold of the subject matter, and make it your own. Thus you possess by *faith*, the intended treasure, and your soul is adorned or marred, in proportion to the quality of spirit breathed into the composition. In reading the Scriptures, you are a free agent to exercise faith in their promises and penalties, respecting the salvation of our Lord Jesus Christ. If a man promised you a purse of gold for the performance of a certain action, although eager you might be to possess the same, if you had no *faith* in his promises, you would not *act* to possess it.

The Gospel presents a treasure of more value to *you* than ten thousand worlds of gold, yet if you exercise no *faith* in its promises, you will never be profited. You follow some occupation to gain a livelihood. You go forth in *faith* that you will have a return for your labors, that *faith* both awakens a desire to gain your object, and opens up the way. Were you to settle down in apathy and say, "it is of no use, I cannot accomplish," you would be sure to fail, though much you might desire to see the object attained. The sinner must act in Faith if he would escape hell, and let us contemplate

Second: The *object* of Faith. In temporal concerns, our faith fixes itself upon some tangible object, conceived in the mind, and desired by the heart, and often the nature of that object, is an index of the state of the heart. One man desires the accumulation of wealth for the sole object of its possession. He hoards every penny that comes into his possession, and will deprive himself of the necessaries of life, that he may count over his hoarded gains. That man is a miser. The object of *his* faith and efforts in life is gold! *Gold!! Gold!!!* A consuming fire rages within him that nothing else will satisfy. He lingers out a miserable existence, and *dies* a victim to the love of a senseless idol. Another has for his object political distinction. He would rise from one post of worldly honor to another, until he should stand at the head of a nation. Ambition is the *object of his faith*, and in proportion to the perseverance in that faith and the means he is able to employ, he attains to that position. He sacrifices *all* upon the altar of his object, and dies it may be, by the hand of one who professed to be his nearest friend. Thus we might bring forward many examples to show forth the objects of *temporal* faith. Christ is the object of the Christian's faith, and to whom his highest hopes aspire. By faith he *sees* the object with a spiritual vision, and is content that *this* object will answer all his highest hopes and most ardent expectations. O

blessed object ! Is it not worth striving for ? Who could find one more worthy than He who is the " fairest among ten thousand and the one altogether lovely." In the sweet contemplation of it by *Faith*, let us consider.

Lastly : Of the rewards of Faith. The object of every act of *faith*, yields some kind of reward. The reward partakes of the nature of the object. In the case of the miser, who has made gold, cold senseless heartless *gold*, the object of his faith, his reward is a *miserable life*, a more *miserable death*, and *damnation* in the world to come. The politician's object, which is *ambition*, yields the reward of a life of strife, deception, intrigue, and often a violent death, or one full of remorse and condemnation. Thus the object of our faith, whether of a spiritual or temporal character, yields a reward accordingly. Christ, the object of the Christian's faith, yields the blessed reward of everlasting life. His gospel describes those rewards, through the medium of His faithful followers. And He is faithful who hath promised them. Sinner, will you exercise saving faith in Jesus Christ, that you may, through Him as the *object*, attain life eternal as the *reward* ? I implore you to consider the question in earnest. Pray for power to exercise faith, and God will hear your prayer and give you the sweet reward that your hungry soul longs for. Be engaged ! The reward you seek is one that many have desired, but failing to reach forth by *Faith* to possess, have gone into perdition. As in every possession which mankind strive for, there *must* be action to attain the reward of faith in Christ's salvation. This end of faith, is the great object of man's creation. As God gave life He has a right to define its object, and the *way* to attain that object, and as, " other foundation no man can lay than that is laid, which is Jesus Christ," it is upon Him, as the *way*, our faith must be placed, that we may have His blessed presence as our reward.

ON CHRISTIAN UNION.

More than ever does the reasonableness of Christian union in spirit appear, as time rolls on. The evil one makes use of sectarian prejudice to disturb the Church, and propagate discord in her borders. I have just listened to a noble hymn by the Rev. Charles Wesley,

"Weary of all this wordy strife
 These notions, forms, and modes and names,
 To Thee, the Way, the Truth, the Life,
 Whose love my simple heart inflames,
 Divinely taught at last I fly,
 With Thee and Thine to live and die,"

which breathes forth a sentiment of love, and argument for union which, if endorsed and acted by the Christian Church in general, would not only unite its branches in love and harmony, but banish sectarian bigotry for ever. May our hearts *unite* that the demon of discord may be driven from the Church. In Heaven, there will be no caste or classes, with ultra views on special doctrines, and may the grace of God enable all who are really His children, to lose sight of their identity with prejudice, in their love for His blessed work. Amen.

I HAVE NO GREATER JOY THAN TO HEAR THAT MY CHILDREN WALK IN TRUTH.—III John I. 4.

It was John's great joy to hear of the faithfulness of those who had believed under his ministry. He but expresses in the text, the feelings of every faithful minister of the word respecting his charge. He calls them his children, and in love for them, declares his joy at hearing that they really are such, as they cease to be children of the Gospel when they turn to serve the devil. How many ministers in the Church militant to-day, but would exclaim their feelings in the words of the text. Let us review the history of the Church since the Evangelist wrote this epistle, and

could we describe the feelings of the multitude of God's servants who have expressed in substance the same sentiment, we would present a volume of interest and instruction, worthy the perusal of all Christendom. St. Paul says, "for now we live if we stand fast in the Lord," thus giving vent to the same heart yearnings, for those whom the Holy Ghost had made him overseer, and it is this holy desire for the welfare of each other, that cements the hearts of Christians, and causes them to stand fast in the truth. The opposite of love is selfishness, and as sure as the members of Christ's Church militant, get selfish, the Holy Spirit ceases to watch over them, and Satan being always on the watch, assails them effectually, puts them at enmity with each other, and religion dies in the soul. Oh, what a sad state for a professor of the religion of Jesus Christ. While thus under the elements, can he have hopes of Heaven? How are *you*, Christian reader, in this respect. Do you, with John, yearn over those with whom you have associated in the past, and have your greatest joy in hearing of their steady walk in the truth, or do you have, in your backslidden state, a secret satisfaction in hearing of the coldness of others, and are willing to believe any story that may be mooted to injure their character. Here is one way by which you may test the state of your heart. You will be glad to hear of others possessing the same spirit as yourself, and the nature of your wishes toward them, is a sure index to the "kind of spirit which you are of." Let your heart go forth in a deep desire to hear of the prosperous condition of your fellow Christians, and your own spirit will be refreshed by the exercise of such a desire. Let the examples of the Apostles and Evangelists be your guide and you will endure.

AND HE SAID, YE ARE THEY WHICH JUSTIFY YOURSELVES BEFORE MEN ;
BUT GOD KNOWETH YOUR HEARTS, FOR THAT WHICH IS HIGHLY
ESTEEMED AMONG MEN, IS ABOMINATION WITH GOD.—
LUKE, XVI, 15.

Human nature seeks the favor of the world, that it may win its empty honors and vain applause. Divine grace in the heart of man, seeks to please God, without reference to the opinions of man. Here we have a direct array of opposites which the sin of Adam created, that have been struggling in the world since the transgression in Eden. The Savior was addressing the Pharisees, men who through covetousness and carnal desires were servants of Satan, and who persecuted Jesus, knowing well that His blessed teachings would destroy their darling sins and favorite practices.

When any principle of vivifying reform, prompted by the Spirit of God, is presented to the world to day, it has the same gauntlet of persecution to run. Men are Pharisaical and opposed to reform. They settle down into a round of time service, and when the thunder tones of Truth seek to awaken them from their sleep of death, they cry out in agony, "to be let alone." Their Satanic master has his hold upon them, and they do not wish to be disturbed. Reader, do *you* relish the sweet comforting offers of divine grace? Are you willing to receive the blessed gospel of Jesus? If so, drink on from its blessed flow, and persevere until your soul is cleansed from the least and last remains of sin, until you can sing glad Hallelujahs with the people of God. If your heart rebels against His overtures of mercy, it is evidence that you are carnal, sold in sin, and have no *desire* to forsake it. *God knoweth your heart*; you cannot dissemble before *Him*, you cannot evade His judgments, there is no cover into which you can hide for safety, but in the Rock Christ Jesus, which is cleft for you.

THE SPIRITUAL GIFTS OF GOD.

BUT THE MANIFESTATION OF THE SPIRIT IS GIVEN TO EVERY MAN TO PROFIT WITHAL.—COR. XII. 7.

God has given to every accountable being, a power to choose or refuse His divine offers of salvation. This power enables mankind to exercise Faith in the promises of God's word, and act in obedience to its requirements. Thus when John first preached repentance, he knew that it was in the power of those to whom he preached to obey the call. This power of obedience was the "manifestation of the Spirit which is given to *every man* to profit withal," as the text declares, and for which God will hold man accountable at the day of judgment. No man who hears the gospel preached can say he has no power to obey, for God has mercifully implanted it in the heart of every individual to answer the demands of salvation. Upon this ground, many cavil and dispute, but it is for want of dependence upon the divine spirit to lead the heart into a true definition of the assertions of God's word, that they enter into a controversy. Let us as Christian believers seek aid from on High to enable us to rightly render the word of God that we may avoid disputations. And, sinner, let not Satan deceive you in the assertion that you have no power to choose for yourself, as God would never call on you to repent through His servants, had He not given you a "manifestation of the Spirit" by which to profit. In the possession of a gift we must not claim it as of ourselves on the one hand, nor think ourselves too poor to receive it on the other, "But ask that ye may receive, seek that ye may find, and knock that it may be opened unto you." Although this text was written to converted men, it has a practical bearing upon all with whom the Spirit strives or to whom the Gospel comes in understanding.

EVERY DAY TROUBLES.

Almost every individual has his or her troubles every day. When the heart is overcharged with sorrow and worldly trials, deep channels are worn, into which the waters of affliction readily flow, and as time wears on the soul becomes, like the mountain side, gorged with the continual rush of waters, till the clay tenement in which it lives, falls beneath the pressure. What is the remedy? What will stop this rush of affliction? Ah, the gospel furnishes that remedy. "Jesus, the name high over all," will heal these causes of trouble, and present the soul to its maker, crowned with the calm sunshine of peace and love. Ah, blessed treasure! The balm for every grief, the solace for every trial, trust in Him, weary wanderer, yield to His overtures, rely on His promises, and you shall "rejoice with joy unspeakable and full of glory." "Cast thy burden on the Lord and He will comfort thee." Look not to yourself or to the world for consolation and comfort, but away to Christ. Live as a Pilgrim here, bound for a city whose builder and maker is God. It is our duty and privilege to keep the world under our feet and by this means subdue the rising consequence of worldly possessions, or temporal advantages.

COVETOUSNESS REPROVED.

AND JESUS WENT INTO THE TEMPLE OF GOD, AND CAST OUT ALL THAT BOUGHT AND SOLD IN THE TEMPLE, AND OVERTHREW THE TABLES OF MONEY CHANGERS, AND THE SEATS OF THEM THAT SOLD DOVES.—MAT. XXI. 12.

Here is an example of Jesus turning a chastening power upon the trade that was carried on in His Father's house. Covetousness prompts the turning of holy things into matters of gain, and well would it be if this sin could be reprov'd at this stage of the Church's history. Wealth is too much the standard of appreciation for God to bless her membership with purity and

holiness. The Spirit of Truth is grieved away by worldly mindedness, and the fostering care which is the Spirit's office in the Church, is injured to a great degree.

SYMPATHY FOR YOUR MINISTERS.

Another enemy to the cause of Christ, is coldness or lack of sympathy for the minister of the word, on the part of many of his flock. We don't mean *temporal* sympathy (although in some cases *that* is deficient,) but heartfelt sympathy that goes out towards its object freighted with *love*. That, home feeling free from formality and affectation, that gives him an earnest of your deep regard for his welfare both spiritually and temporally, and causes him to exercise in return a *fatherly* affection toward you as his children in the Lord. Cultivate this kind of sympathy by prayer and supplications at the throne of grace. Pray God to hold up his hands in his trials and perplexities. Stand by to sustain his character when it is assailed, and God will bless you in the effort. As young people begin to cultivate this early sympathy, and it will be easy for you to exercise it in age. It will be a blessed means under God in you of upholding the arms of your minister, and you will be a blessed example of "bearing one another's burden's, and so fulfilling the law of Christ."

TOTAL ABSTINENCE.

Wherefore if meats make my weak brother to offend, I will eat no meat while the world standeth."—Paul. The Apostle was willing to deny himself the use of meat, if his eating caused his weak brother to offend. Could this spirit be exercised by mankind in the use of intoxicating beverages, a great point would be gained in the economy of example. Their *moderate* use causes many to go astray and fall into greater temptation, and consequent destruction.

"Touch not, taste not, handle not."

"THE KINGDOMS OF THIS WORLD WILL BECOME THE KINGDOMS OF CHRIST."

What are the means to be used to bring about this great result? We reply, the preached word, the Sabbath School, the prayer meeting, the class meeting, the mission work, the tract society, the general distribution of the word of God, the circulation of religious books and periodicals, in short, every class of spiritual work which the Church militant has within its control. Yes, these are the mighty means under God to attain this glorious end. They are means which God in mercy has instituted to carry on His mighty plan of human redemption, and He calls upon mankind to lay hold of, and use them to that glorious end.

"God moves in a mysterious way,
His wonders to perform,"

and from apparently weak instruments, creates powerful allies to His cause, brings forth from the ranks of His enemies, weapons of destruction to Satan's kingdom, changes those who formerly persecuted His cause and people, into humble servants of Himself, and "where sin abounded," He causes "grace to much more abound." Witness the conversion of St. Paul! As a bitter persecutor, He went forth to *kill* Christians, but the mighty power of God's spirit slew the old Adam in the man, and raised up the mighty worker in the vineyard of the Lord. Thus it was the *spiritual weapon* that done the work, and St. Paul's preaching and life have been a mighty power in the hands of God to advance the "kingdom of Christ." Christ's Gospel has been working on in the hearts of mankind since it came into the world, many of the nations now acknowledge His gracious sceptre over them, and the mighty commotions of the present time among the yet unconverted portions of the world of mankind, but clearly prove that the great work is going forward. Let us take courage, Christian friends! Amid the contentions of the elements of strife, we see a glorious contrast to the sun of righteousness, which shines in calm splen-

dor over the tempest, and soon we will see Him arise "with healing in his wings," to reign in the hearts of many in the boundaries of those nations, who are now spending their blood and treasure in carnal strife. Hasten the day of Thy reign, O Lord! Amen.

ON WORKS.

FOR WE ARE HIS WORKMANSHIP CREATED IN CHRIST JESUS UNTO GOOD WORKS, WHICH GOD HATH BEFORE ORDAINED, THAT WE SHOULD WALK IN THEM.—Ephesians II. 10.

When a soul is converted to God, and by the indwelling Spirit of Truth is prepared to *work* for Him, he is willing to acknowledge that in of himself dwells no good thing, and that in God alone is his sufficiency and hope through the merits of Jesus. Here the doctrines of faith and works blend together to perfect the Christian character. Happy he, who after receiving by faith the authority to work, goes forth to discharge his duty as a Christian. With this acknowledgement inscribed upon the mean altar of his heart, the Christian has no desire to boast. He lives in the sweet vale of humility where God's grace assigns him a sphere of action, content to labor for the salvation of souls and the glories of His master's kingdom. Every true believer in Christ whose heart is soundly converted to God, *is* HIS workmanship, and it matters not what branch of the Christian Church holds his name, he will show his faith by his works, for "faith without works is dead being alone." Indeed, so strong has the preference been shown for one without the aid of the other, that much injury has been done to the cause of God, from a lack of their mutual action. A health balance is *necessary* to preserve the force and effect of these important doctrines of the Christian Church. When differences of opinion arise upon doctrinal points between members of different Churches, they should each look at home to first discover, if they are without blemish. There is a happy ground of unity and love upon which to blend our Christian associations, which, if fully occupied, there

will exist no room for sectional differences upon an extravagant view taken of any particular doctrinal point. Let us study *especially* the doctrine of works in its various bearings, that we arrive at correct conclusions respecting it, for Christ's sake. Amen.

BIGOTRY.

Another enemy to Christian liberty is bigotry. It cramps the soul, vitiates the affections, and kills love, and without *love* no man can become a Christian. He may wear the name and fill the demands of the Church militant in a round of temporal duty, but Christ must dwell within, as the hope of glory, the earnest of salvation or profession is vain, and where *He* dwells bigotry has no place. Alas! when we view the conduct of many in the Church, how much reserve, suspicion, and coldness do we not see, as evidences of the existence of bigotry. Let us, as professors of the name of Christ, strive by earnest prayer to preserve our identity with him, by trusting in his grace to banish from our hearts every thought that may engender the sin of bigotry. We need a continual watchfulness in this matter, and if implicit trust in God is the sure remedy, we should become willing to apply it.

INFIDELITY IN GENERAL.

There are several species of infidelity, atheism, deism, materialism, in short, any system of belief that does not recognise the divinity of Christ, is a branch of infidelity. It presents many hydra heads, to lure the youth, and requires much watchfulness to keep it at bay. The existence of grace in the heart will banish every tendency to infidelity, and the young mind may always rely upon God's sovereign protection from falling into its errors when he trusts in the Lord. The most noted infidel writer of the past century, was Thomas Paine. His poor soul, as he was dying, gave the most vivid testimony against him that could be pre-

sented. "I may look to Jesus now," he exclaims, "but my writings will run on after I have passed away, to curse mankind with their baneful influence." Think of this, reader! Your *influence* will live after you, and when your poor body lies in the grave, your soul's efforts will run on to either bless or curse your fellow men. It is the influence of God's work in the Church that keeps infidelity down.

INFIDELITY AND GEOLOGY.

It is an often remarked fact, that infidels make use of geology to disprove the Bible. They think, if they can make this out by geology, by showing that the world has been millions of years forming, that they have gained a great point. They may make their case plain to the unbelieving philosopher, but to the sincere Christian, their arguments fall useless. The Christian believes that nothing is impossible with God, and that when His mighty fiat went forth to create a world, "He spake and it was done, He commanded and it stood fast," and like an infant bursting into existence, the new born world saw the light in the time given in the Bible. Infidels have resorted to many subterfuges to account for the origin of the human race and among the most ridiculous is that of claiming that man originated through the medium of a species of the ape tribe or *mammalia*, thus denying the creative power of God and the existence of the soul. There are many ways that Satan takes to destroy the faith of man in the truth, and, perhaps, no plan more potent than that of employing the "*opposition of science falsely so called.*"

CHAPTER VIII.
ON NATIONALITIES.

No man should be condemned on account of his nationality. "Before Him shall be gathered all nations," we read in holy writ, and there will be some saved from every nation of the earth, and if God is willing to receive some from each nation upon the earth, should man set up a feeling of exclusiveness? We often find men so bigoted that they cannot recognise a person if from a nation against which they are particularly prejudiced. This is wrong. I am listening to the reading of a piece of poetry relating to a quaker :

Who, "not alone he loved the white man,
But he loved the human race."

Let us take his honest example for ours, and look to God to take away our prejudices and preferences, and become in His sight as *one* in the Christian work, losing sight of those narrow minded partialities, those earthly ties and party piques, which creep in to destroy the Christian walk. "There is no respect of persons with God," and if we oppose His divine work by our opposition to each other, we virtually condemn ourselves in His sight. Let us then forget of what nation we are, and go on our way, rejoicing in the fulness of a Saviour's love, "walking worthily in the vocation in which we are called," "looking unto God the author and finisher of our faith." Amen.

FENIANISM.

This is the name of a party that has lately sprung into existence from the beggarly elements of the world, to disturb the peace and harmony of society, to annoy governments, and raise the false cry of liberty. Its *avowed* object is the liberation of Ireland, but the real object of its efforts is plainly seen to be the usurpation

of the reins of government in England, Canada and the United States, to throttle Christian liberty by military usurpation, and the establishment of a reign of terror. Having no legitimate foundation in the governments of the earth, taking for its arm of acquisition brute force, without authority from God, it springs from the bottomless pit to strengthen the power of the beast that has so long borne the scarlet woman, and is one of his projects to assert his power. While its leaders promise liberty to their followers, "they themselves are the servants of corruption," filled with lust, ambition, and possessing hearts to commit murder and rapine. No person of common sense or a Christian spirit, will be lured astray by its flaunting pretensions.

WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL.—Mark viii. 37.

Can we compare anything to the value of the soul ? Consider, first, the price of a soul ; second, the necessity of its salvation ; and, third, the way of that salvation. First, then, the price of a soul. Every soul in existence has a price invaluable paid for it. As it comes into existence under the curse of original sin, so does it come bought with a price, through obedience, from the effects of that sin. The disobedience of Adam and Eve, our first parents, entailed this sin upon all, and the atonement of Jesus Christ upon the Cross, paid the price of its redemption. Hence the value of a soul must be estimated from—first, the consequences of disobedience ; secondly, the result of obedience.

The consequences of the disobedience of Adam, and hence that of the human race, is spiritual death, banishment and eternal suffering. This seems like a hard decision, but as no soul can come to God but through obedience, and as all are born in a state of disobedience, it is evident that a way must be provided by which all who will *may* come to God. The object of man's creation was, to people Heaven, and God the Father "would have all men to be saved, and come to a knowledge of the truth," but that God's government over His

creatures might be established both in this world and the world to come, He wisely establishes laws and sets the bounds which man cannot pass, without coming under His condemnation. A very reasonable doctrine was established at man's creation, viz., that of personal accountability or free agency, the power to choose or refuse to walk in the statutes of the Almighty. In order that the obedience of man to His Creator might be tested, a command went forth to Adam, that "of every tree of the Garden (of Eden) thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." Gen. ii, 17. This command was disobeyed through the temptation presented by Satan, and our first parents were banished from Eden and sentenced to spiritual death; but a Deliverer was promised who should purchase salvation for a last world. The trial state was never set aside, the necessity of obedience, and the consequences of disobedience never lessened, the law of personal accountability made none the less binding, hence the value of the soul as determined by its condition after death, should be the actuating power to seek its salvation, together with its love for its Creator and Redeemer. "The wicked (or disobedient) shall be turned into hell, and all the people that forget God." At the last day all shall be raised from the grave, they that have done good (the obedient) unto the resurrection of eternal life, but they that have done evil (the disobedient) unto the resurrection of damnation." *Eternal life* here spoken of, is a life of reward and Godly favor, the damnation alluded to, a forced existence far from God, amid the associations of devils and damned spirits in a state of endless misery. Hence the first standard of value we place upon a soul is, the object for which it was created, which is to praise God in glory. The second source of value is, the condition or state of the soul, whether that of happiness or misery; and the third consideration of value is, that it was bought with a

price, even the precious blood of Christ. This last (though not least) should be a sufficient reason alone to call forth all the powers and attributes of the soul itself, to appreciate its own value. O that we might impress this truth upon your mind, reader, as with a diamond point upon an adamant, the price or value of the immortal part which God has intrusted to your keeping. You are a steward over your own soul, it is a priceless gem given to your care in the casket your body, and so intimately are the two connected that the former must act through the latter to fill its probation, and the casket must have the presence of the gem that its own value may be preserved. And both are subject to the caprice of your will; both suffer or rejoice in proportion as you yield to the strivings and impressions of God's spirit to work within you, to "will and to do His own good pleasure." If you are to act such a prominent part in the salvation of a soul which is in value above ten thousand worlds, how important that you consent to act that part in yielding to the will of your Heavenly Father, by becoming in His moulding power, "as clay in the hands of the potter." O that you might fully realise your need of submitting, as this is all you can do. We may name the attributes and powers of the soul as proof of its greatness and importance. Those of love and hate, rejoicing and sorrowing, praising and cursing, applauding and condemning, punishing and having mercy, and many other powers might be named as qualities of the soul and reasons of its value. But the purchased ransom, the son of God, who gave himself to die for the salvation of mankind, is, above all, the most valuable reason why we should seek to work out our own salvation with fear and trembling. If our souls were of such value in the sight of God that He should give His only begotten Son to die for us, may we not seek to value our own souls, that the necessary means may be employed by us to attain so great salvation? Let us now consider, secondly, the *necessity* of the salvation of the soul. We engage in

many things in life, which we believe to be needful for our comfort. For instance, we supply our bodies with food and clothing. These, we believe, to be *necessities* of a temporal character, and although the spiritual wants of the soul are often greater than those of the body, yet many go on to serve the body to the destruction of the soul. Let our spiritual necessities come forward in bold relief, in proportion to our bodily wants, and we, at once, lay hold of the means to satisfy them. Our bodies would perish, did we not supply them with food and nourishment, and our souls will also grow barren and starve without the soul-nutrient which is the fruit of our waiting upon God and reading His word. Hence the *necessity* of seeking the saving grace of God through the merits of Christ. We see mankind naturally "prone to evil as the sparks fly upward," and unless they come to God through faith, and receive grace to help in time of need, they rush on to spiritual death, and become instruments in the hands of Satan to spread his kingdom. If he neglects to work while it is called to-day, and to start for the kingdom of heaven, nor "perseveres unto the end that he may be saved," if he is not "sober and vigilant, watching unto prayer," he inclines to evil and spends his probation in the service of the wicked one. This is the natural tendency of the human heart, and in this is presented the urgent necessity for seeking the salvation of the soul. We are commanded to "seek that we may find, ask that we may receive, and knock that it may be opened unto us," and the doctrine that man has not at any time while his probation continues, power to seek converting grace from on high, simply destroys the effect of that probation, and admits that man is a mere machine whose accountability is destroyed by a belief that he has no will to exercise in yielding to be saved by grace. Salvation is only through the blood of Christ, because "other foundation can no man lay than that is laid, which is Jesus Christ." This banishment from the favor of God is of itself destruction, is another strong

reason why man *must* come to God through Christ. O that mankind might *realize* these important truths more vividly, and act upon them. They go on from day to day in a matter of *course* kind of way, deceiving and being deceived by the fascinating power of Satan, and forgetful of the great need they have for "so great salvation."

The third consideration is the way of our salvation. Jesus, we have said, was a sacrifice as the *price* of our salvation. He is also the *way*, as He is a price. "I am the way, the truth and the life," he says in His blessed word, and our only hope, our only refuge, the only foundation is Jesus Christ "other foundation can no man lay than that is laid, which is Jesus Christ." O that the sons of men might realise this important truth. Would that they might cease trying to "climb up some other way" into happiness and Heaven, and come by Jesus the only way. Sinner, come to-day. Tarry not. *Now* is the accepted time. Delays are dangerous. Seek the Lord while it is called to-day. Leave all earthly joys and seek eternal salvation through the redeeming merits of Jesus. Amen.

NATURAL AFFECTION.

Natural affection exhibited to those who are our kindred is an evidence of God's gracious dealings with us. We are blessed when we keep up a lively affection for those over whom God has placed us, whether they are kindred or not. We find a disposition to love, to minister to their wants, to advise them, to endeavor to make their path of life more pleasant, and to win them to the ways of Christians. We find this inherent within us, and should regard its absence as some evidence of our falling away from God into the weak and beggarly elements of the world. May God keep us by His divine spirit ever watchful and vigilant, that we lose not this gem of the soul which should adorn the Christian.

ENCOURAGEMENT TO EFFORT.

The path of the just is as the shining light that shineth more and more unto the perfect day. Proverbs iv. 18.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. Daniel xii. 3

Then shall the righteous shine forth as the sun in the kingdom of their Father. Mat. xiii. 43.

How much encouragement do the above passages give to the obedient children of God.

The just, the wise, and the righteous are here spoken of as they who shall shine in the kingdom of their Heavenly Father. O, when we by faith get a glimpse of that kingdom, and realise that it is for our inheritance, if we will conform to the commands and injunctions of God's word, will we not mourn and lament if we are unfaithful? When any temporal advantage is lost by us through neglect, we have much to regret our lack of interest for our temporal welfare, but when our great salvation as that of the immortal soul is passed by, how much greater is the price we pay for our lack of zeal. Let us then see to it that we make our "calling and election sure" by a patient "continuance unto the end that we may be saved." "They that turn many to righteousness" are to "shine as the stars for ever and ever." Is this not a gracious promise? O, what an incentive is this to labor on. May we see the necessity of going forward in the work of the Lord, that through the merits of Jesus we may rise above the destructive influences which assail our probation, and armed with spiritual weapons, be enabled to fight manfully the battles of the Lord, and triumph through His holy name.

THE FEAR OF THE LORD.

"The fear of the Lord is the beginning of wisdom," the Bible teaches, and "fear God and keep His com-

mandments" is a command that, if obeyed, insures to the obedient, not only God's favor of temporal blessings and spiritual delights in this world, but salvation, glory and honor in the world to come. We may inquire, "what *kind* of fear is this we are enjoined to feel towards God? Is it a fear of His judgments and punishments for disobedience? Not this alone, but a loving fear that cleaves to Him for His dear son's sake; that fear which is stirred in the heart from a desire to love Him more and serve Him better. This kind of fear excites to an acceptable obedience, and calls forth willing sacrifices, while it constrains to a reasonable service in heart and life by its possessor. "Unto you that fear my name shall the sun of righteousness arise with healing in his wings." Such as fear God, the Saviour delights to descend and bless with His healing power, and bestow upon them such gifts and graces as shall imbue them with power to "stand in the evil day, and having done all to stand." "As heaven is high above the earth, so great is His mercy to them that fear Him." How far this comparison carries the God-fearing man above them who fear Him not, we may estimate by the happiness and comfort enjoyed by the Christian in contrast to the misery and anguish experienced by the disobedient. O that we may possess that loving fear which calls forth our earnest desires to serve God in spirit and in truth. May we rejoice in a blessed freedom from that carnal servile fear which shrinks from physical punishment and looks upon God as an avenger *only*. May we live in that atmosphere of holy regard, that lifts the soul above the fear of God's *punishments*, bids it bask in His smiles of approving favor, and rejoice in His sweet rewarding attributes. May we be constrained by viewing Him in His works, to "praise him unaware," to meditate upon His goodness and lavishing fulness toward weak worms of the dust. May we be forwarded on and cheered by a daily contemplation of what is in store for us if we prove faithful in the exercise of that

loving fear which He so earnestly enjoins in His word. Armed with *this* fear, we live in His sight in the dignity of God-favored Christians, and not in the servility of abject slaves. O may we be often called away from the things of time and sense, to the blessed exercise of this fear which has to do with the salvation of the soul. *Amen.*

THE GREAT DAY.

Who of us have our armor *fully* on, waiting for the great day of the Lord Jesus? How many who *profess* to be God's people, can say from the heart, "even so come, Lord Jesus." How many are free from covetousness, from a man-fearing spirit, from a love of the world and its vanities, and from many kindred sins that afflict weak Christians, and can look upon the time of their departure, and say with Paul, "I have kept the faith, I have finished my course, henceforth there is laid for me a crown of righteousness." O, I ask again, are we ready for that day when the "mighty trump shall sound 'come, come away.'" Let us examine ourselves on this important point. Let us be sure that we have our calling and election secured by a well-grounded hope of salvation through the blood of Christ. Let us not be merely *professors* but *possessors* of that religion which our Lord Jesus Christ sanctified through his sufferings upon Calvary. And to those who are almost persuaded to live Christian lives, we say, "now is the accepted time, now is the day of salvation." Put on the whole armor of God that you may be enabled to withstand all the fiery darts of the adversary of souls. Leave the half-hearted course you are pursuing, and come *boldly* to a throne of grace, and find grace to help in time of need. To the open sinner we ask, are you prepared for the coming of the Lord Jesus? Where will be your place when the "heavens depart as a scroll, and the elements melt with a fervent heat" Turn in with the overtures of mercy before it is too late. Fight against your God no more.

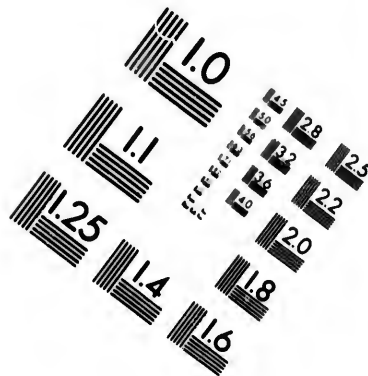
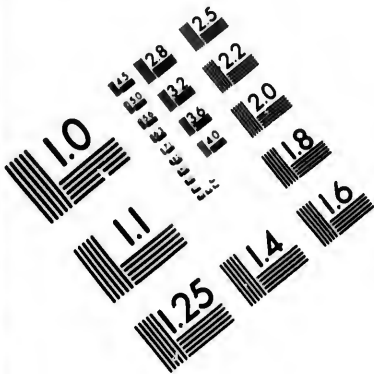
IS IT BEST FOR CHRISTIANS TO ENGAGE IN POLITICAL CONTESTS?

No! Surely not! Why? Because by so doing they "take a dog by the ears." Political contentions produce "discord among brethren," harden the heart, stir up the baser passions, and destroy the simplicity that there is in Jesus. Political emoluments excite ambition, lead into chicanery and corruption, and degrade the soul. Politics in the Church open the door for hypocrites and designing demagogues, poison her counsels, bias her conferences, irritate and alarm her aged men, drag her young men into deadly strife, and turn the pathway of heaven into an open door to hell. Politics "pervert the right ways of the Lord," detract from the word of God, and turn the quiet circles of domestic life into arenas of strife and noisy debate. They corrupt the ministers of the word, and turn them into stump orators, and the pulpit into a stand for vending *indirectly* political favor. But what must be done? Must Christian men leave the political field entirely? What says the word of God to his believing children? "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Come out from among them, and be ye separate, touch not the unclean thing, and I will receive you, saith the Lord." Are these not sufficient reasons? Take the examples of the early Christians; did *they* enter into political contests, and join issues with Cæsar, or any other worldly potentate? Nay, verily! Are we more privileged than they, to take a licence in the political concerns of the world, and contaminate the ordinances of the Church militant by unholy association? We are not! Woe to the Church when she takes up the local issues of party politics. If her members take this unwarranted course, they deserve to suffer. "As they sow t' shall reap," and we ask the conscientious question, Is it not better by far to "stand still and see the salvation of the Lord," than to enter

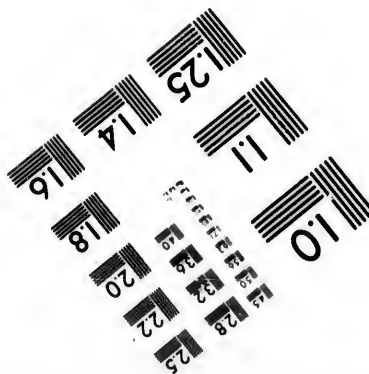
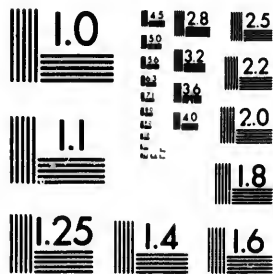
into the noisy corrupting stream of the world's politics and be swallowed up in hell? Yea, verily! The wrecks of character that now lie along the political coast, of Christians who have trusted their life barques upon the uncertain sea of politics tell a strong tale of warning to God's people. Disappointed and heart-broken, after having been used as duped instruments in the devil's service, they are turned out to die, the butt of remark for the worldly, and a subject of pity to the faithful. Christian friends, ask grace from on high to resist the tempter when he would lure you into the whirlpool of political corruption, no matter how plausible his overtures.

THOUGHTS ON THE SOUL.

The soul is the immortal part that never dies. It is that which thinks, speaks and prompts to action. It is the part which is accountable, is rewarded for obedience, and punished for disobedience. It controls the body, gives it life, feels its pains, and enjoys its pleasures. It governs the emotions and sensations of the body, sympathizes and rejoices in its welfare, mourns and laments over its accidents. It is a gift, an emanation from God himself, a gem placed on trial in the casket of the body. It is that which hears and comprehends the commands of God, receives or rejects them, is saved in Heaven, or lost in hell. The soul of man was created to praise God and enjoy His divine favor, was placed on earth in a trial state, fell into sin through the transgression of the first man Adam, and is redeemed through the atoning merits of Jesus Christ, the Son of God. The souls of all men are dear to God, as they are His by creation and by redemption, yet God has given to every man a will to choose or refuse to obey the means of salvation, that the life of man on earth might be a probation to fit him for Heaven. The word of God prepares the way to Christ, is the open door to salvation. All who *will, may* come to a knowledge of truth and be saved. God opens avenues of grace in



**IMAGE EVALUATION
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the Church militant, for weary souls to come to Christ. He strives with His spirit, invites by the preached word, and compels by His judgments. God is willing to set the souls of men even above angels, for he has allowed his only begotten Son to call those who believe unto salvation, "brethren," they are allowed to call Him their "elder brother," they become "sons of God and joint heirs with Jesus Christ." To none of the angels in Heaven has God promised or allowed a place at His right hand, but to willing, obedient souls He has assigned this place. He has called the soul His love, His darling, and has shown other equally endearing marks of favor. He has been merciful, full of loving kindness, and long suffering towards the disobedient, and has promised that as long as the lamp of life

" Holds out to burn
The vilest sinner may return."

He forbears and withholds His judgments from descending upon the wicked, and follows them with a "stretched out arm," and with many imploring invitations to accept His mercies, continues to pour upon them all the blessings necessary for their welfare, and by many persuasive means, evinces His desire to save them from eternal burnings. The first soul that had existence, was put into a beautiful garden with every needful comfort; thus from the first, God's *love* was manifested. After man had brought punishment upon himself through his own disobedience and the temptations of Satan, an angel was sent to comfort him with the assurance that the "seed of the woman should bruise the serpent's head," thus prefiguring the coming of Christ to punish Satan. Thus was God's love for the souls of men, early exhibited, and this love was continued through promises to Abraham, which were fulfilled in the preservation of His chosen people the Jews, through their long series of trials, until the Saviour of mankind came to save the souls of men. He was their Saviour by antitype until He came in

person, and is now the Saviour of men by an actual mission. Yet for all that has been done for sinful man, he is yet rebellious. The souls of men go after evil things, they invent many ways of evading the truth and heap up many obstacles to their salvation. Reader how is it with *your* soul? Do you feel a heavenly assurance that you are an heir of salvation? Does the spirit of God witness with *your* spirit that you are a child of His? Can you say with confidence, Jesus is mine? If not, what is your duty? Seek Him at once. Give God your heart, from every sin and idol part, and let your conversation be seasoned with the salt of redeeming grace, and you will be enabled to "rejoice with joy unspeakable and full of glory."

LETTER TO A FRIEND DESIRING A PREPARATION
FOR THE MINISTRY.

DEAR BROTHER,—It is your expressed desire to enter the vineyard of the Lord as a preacher of His word. This *desire* is no doubt an impression of the spirit of truth upon your heart. God desires laborers in His vineyard that immortal souls may be brought to a knowledge of the truth. On the other hand, Satan desires to hinder God's work, and thus raises up fiends to drag souls to perdition. The wish now uppermost in your soul, must be from God, if with your desires to become a servant of Christ, you can follow Him through evil as well as good report, and can take "souls for your hire," and redeemed spirits as "stars in your crown of rejoicing." You think you need a preparation. It is right for you to think so. The light of God's spirit shining into your heart reveals much that must be subdued, expelled, and cast behind, ere you can hope to be successful as a preacher of the word. The first preparation is that of the heart. If the heart is changed from nature to grace by the application of the shed blood of Christ, the first work is done. The next is a *meditative* knowledge of the word of God. Not so much a *verbal* knowledge as a knowledge gleaned through the

application of the spirit of God to the understanding, that the true intent and purpose of the living word may have its desired effect upon your heart. Many read the Bible and construe it to their own destruction from a lack of the applying presence of God's spirit. In reading the word after conversion, you will see its harmonious connections as before conversion, Satan presented its apparent contradictions. Read with a deep desire to be profited, and God will seal the answer to this desire to your soul's advantage. Another and a third preparation is secret prayer and self-examination. By secret prayer we lay in a store of dependence upon God, that no other means can supply. By self-examination, we "judge ourselves that we may not be judged," and curb those risings of the desire which are obstacles to a full preparation for ministerial labor. Again, a fourth preparation may be named as a sympathy with a lost and undone race. This sympathy in full exercise, will throw the weight of souls upon your heart and cause you to forget your own troubles and privations that you may be able to assist others. Added to this must be humility, an alienation from the offers and emoluments of the world, and a deep-seated determination to follow Christ perseveringly. We may add, fifthly, as a list of preparations, watchfulness against the approach of the enemy in every form, subjugation of the passions, curbing impulses, and yielding to heavenly impressions from the spirit of truth, and other minor considerations too numerous to mention, but which will manifest themselves as you enter upon your labor of love. You may have thought that I would have set forth a code of temporal qualifications. These must have appeared obvious to you ere this, and as their *necessity* is as varied as human nature, they are to be proportioned to the standard of qualification sought. Bear this in mind, however, that God will not bless your labors with success in proportion to your mental or physical education, but in the preparation of the heart. Neither will good men value

your qualifications from any other stand-point, as all *truly* good men judge by the light of the Holy Spirit given them, and hence will value you as God values you. An advanced education as a preparation for ministerial labor, can only be valued on the ground of convenience, and not of necessity. Indeed, there is a danger that too much stress may be put upon educational qualification. Many have sought by this means alone to rise into the dignity of preachers of the word, but in their efforts to self-exaltation have been abused and discouraged. A great mistake may be made in the outset by substituting the works of man in the mind, for the work of grace in the soul. Learning without grace becomes *pedantry*, and hence obnoxious when viewed by a renewed soul. Let your walk be low, your conversation seasoned by salt of the Gospel, "judge not from appearance, but judge righteous judgment," and God will give you the victory. Amen.

THE COMING OF THE LORD.

TEACHING US THAT DENYING UNGODLINESS AND WORLDLY LUSTS, WE SHOULD LIVE SOBERLY, RIGHTEOUSLY AND GODLY IN THIS PRESENT WORLD, LOOKING FOR THAT BLESSED HOPE AND THE GLORIOUS APPEARING OF OUR LORD JESUS CHRIST.—Titus ii, verses 13, 14.

If we believe the Bible, we must believe that the Lord Jesus Christ will come again to earth, to judge mankind, and in view of that event the text enjoins that we "deny ungodliness and worldly lusts that we may live soberly, righteously and godly in this present world," and be prepared for the coming of the Lord Jesus. The text includes three propositions:

First: That of preparation on our part. Secondly: Expectancy that we may be always ready, and thirdly: Our Lord's appearing.

First, then, our preparation. We are to live soberly, righteously and Godly. These words imply much in practice; they exhibit the *state* or *condition* in which the soul must *look* for the Lord's coming. Before we thus can *live* and *look*, the text says we must deny ungodliness

and worldly lusts. But before we can do this there must be a *previous* preparation not mentioned in the text. The heart unregenerate cannot *successfully* take the *first* step to *prepare* for Christ's coming. "The carnal mind (the unconverted soul) is enmity against God, is not subject to the law of God, *neither indeed can be.*" Here is a positive declaration from the word of God, which at once sets aside all hope of the natural man doing anything to perfect his salvation *alone*. The only thing he can do is to yield to be saved by grace. He can become in the hands of God, "as clay in the hand of the potter," and allow himself to be moulded and fashioned by the influence of the Spirit of God until he is ready to cry out "what shall I do to be saved." He can find in answer to his cry, a friend in Jesus who will come into his heart and sup with him, will speak his sins forgiven, and will send the *comforter* to lead him into all truth, to be his stay in every time of trouble, and who will assist him to deny ungodliness and worldly lusts, and to live "soberly, righteously and godly in this present world." Through the atoning merits of Christ, all must be prepared who can look for his coming with joy and gladness. No other preparation will suffice. "Other foundation can no man lay than that is laid which is Jesus Christ." "He that climbeth up some other way into the sheep-fold (the Church of Christ,) is a thief and a robber." There cannot possibly be any other way than through the atoning blood of Jesus, hence the hypocrite, the nominal christian, the worldly-minded, the carnal-minded, will all look forward to that day with fear, nor will they be able to "lift up their heads" and feel that "their redemption draweth nigh." There will be none *fully* prepared who have not this "hope in them" that "reaches beyond the grave," and rejoices in the saving influence of the Son of God. Reader, *are you prepared for* the "coming of the Lord Jesus Christ." I ask you this question in all candor and with a hope that you will be honest with *yourself*, and ask yourself this question. I repeat again, How is it

with you *now*? Can you say that you have "sprung from death unto life because you love the brethren"? Do you know with David, that your "Redeemer lives"? Can you "rejoice with joy unspeakable and full of glory?" Could you lift your head and feel that "your redemption draweth nigh," if you saw Jesus coming in the clouds with power and great glory? You cannot unless you are a real Christian. No *name* will suffice without a full enjoyment of the privileges and qualities of a Christian. Men bear the *name* of "Christians" who are in reality followers of the "man of sin." None are *truly* such who are not wholly converted to God through the merits of Christ. I place much stress upon this one word "*conversion*," that you may examine yourself and see whether you "be in the faith," or whether you are a "reprobate." O let us not deceive ourselves in this matter. Many who are to-day crying "Lord, Lord," will find to their cost on the last day that they have not "*done the will of their Heavenly Father*," hence will be found on the left among those who are cast into outer darkness. Let us view our text, secondly, as *expecting* our Lord. When a friend has appointed to visit us on a certain day we wait that day with an expectant spirit, and as the time draws nigh our expectancy increases up to the time of his arrival. But if he hints that he may come to us at *any time*, we set our house in order and are "always ready" to meet him. Jesus says, concerning his appearing, "of that day and that hour knoweth no man neither the Son but the Father." Thus does He wisely keep the time from the curious enquiries of His disciples. This was truly a blessed provision of His Heavenly Father. It is meet that the creature should not fully fathom the purposes of the Creator, nor measure "the times and season" which God has wisely retained within His own power and comprehension. It is our duty to patiently toil on, not striving to "interpret providences, but trust promises." Let us lay aside our unprofitable speculations, and go forth into some

living acting line of duty in the vineyard of the Lord, that we may not be found "barren and unfruitful," on the great day of His coming. Third, let us for a moment contemplate our Lord's appearing. He is to come in the self-same manner as he went away, and as He ascended with a glorified body, so would He descend with "ten thousands of His Saints." Here is a comfort to the believer! This brings the glorious event down to the comprehension of the most illiterate in wordly lore, and rejoices the hearts of all who love the Lord in sincerity.

We would not speculate upon whether His reign is positively personal or spiritual, we have reason to believe that it will partake of both, the divine illuminating the *resurrected human*, as our bodies will appear when raised to life eternal. When raised a spiritual body we are to "be like Him," He is to be our elder brother, were to be adopted sons with Him and through Him in our Father's kingdom. Reader will this glorious appearing of Our Lord be hailed by you with joy? "Examine yourselves brethren whether you be in the faith."

MAN WORSHIP.

One of the great evils of the times, is the desire to praise men. This generates pride, unlawful ambition, and ungodly effort to attain temporal power by those who desire the "praise of men more than the praise of God." Christian friends, while we render "honor to whom honor is due," let us be careful not to praise men as eye servants.

A MERRY HEART.

A MERRY HEART DOETH GOOD LIKE A MEDICINE,—*Bible.*

There are clouds and sunshine in our lives, bright spots and dark ones on the map of our existence, and we have our seasons of easy sailing and rough weather on the ocean of our probation. But as there is always a bright side to every cloud, a golden sun *always* beam

ing upon the atmosphere of our world, so there may be a merry cheerful vein in our hearts even in our hours of trial. Jesus the Sun of righteousness is always willing to chase away the gloom from our spirits if we will but *look* to Him. Then by an eye of Faith let us receive the gracious promises of the living WORD. The text is one from which we may profit if we will. The Lord will bless us with a merry heart even while we are surrounded by the carping cares of life. If we give place to Satan he will make use of our blessings as means of unhappiness against us. The food we eat if not sanctified to our use by the indwelling grace of God, becomes a vehicle for Satan to load our hearts with evil passions and crooked tempers. The ill temper manifested in families, the scandal of neighborhoods, and even the jealousy of nations producing war and bloodshed, may be traced to a lack of grace in the hearts of men. Thousands go down to death yearly from a lack of observing the wholesome teachings of the word of God, and when we neglect the great salvation presented by it, we must expect to abide by the decisions and punishments therein promised. Let us then cling to God, realise that a merry heart, made so by indwelling grace, is a more valuable acquisition than all the world can present. Let us think of this while we are murmuring and repining over our imaginary troubles. Let us give God the glory of our lives by shedding on our pathway, a ray of sunshine that will not only give us a sweet comfort, but will warm the hearts of others, and convince *them* that a "merry heart doeth good like a medicine."

THE INFLUENCE OF THE HOLY SPIRIT.

The Spirit of Truth who is sent to the true believer, is in his office a comforter, a teacher, and a prompter. He comforts with sweet assurances of divine favor, and an earnest of salvation, and promises to be with the heart that will receive him, "always, even unto the end of the world."

From this he is called the Comforter. He teaches the earnest worker what to utter or write for the benefit of the perishing sinful races of mankind. He prompts to duty and action when the heart is inclined to become weary and lukewarm. He works within the heart to do the will of the Father and the Son, as he proceedeth from them. He leads the soul "into all truth," that it may bring forth fruit to the honor and glory of God, and serve as an instrument in the redemption of mankind. He watches over the lives of Christians, oversees the concerns of the Church of Christ, and is ready everywhere to sustain and encourage the people of God. Let us as converted and sanctified children of God "continue in the Faith," that our sweet monitor and faithful companion the "Comforter" may remain with us.

THE PHILOSOPHY OF INFLUENCE.

There are two great channels of influence bearing upon the world, viz: good and evil. One or the other is making its impression upon every individual in existence. God is the author of good, and Satan of evil. The Holy Spirit is prevailing in the soul, if the arch-enemy of mankind has not the ascendancy. The former creates within us holy tempers, gentle actions, and heavenly emotions. The latter, evil thoughts immoral utterances evil actions. The one prompts us to temperance, self-denial, and gracious life, the other engenders indulgence, awakens the passions and begets lust. The life of him over whom grace reigns, is a blessed example of God's care, an ornament to His Church, and a joyous being of future usefulness. The servant of sin is an embodiment of unholy desires, a propagator of iniquity, a lover of evil works, and is best pleased when indulging in things that make food for Satan and his Evil Angels. Reader, what kind of influence do *you* desire to propagate—is it good or evil? May I hope that it is the former? I trust it is. God will bless you if you yield to Him, and will give you grace to overcome the wiles of Satan if you trust in Him.

SLAVERY AS AN ENEMY TO CHRISTIAN LIBERTY.

John Wesley, in uttering the sentence denouncing Slavery as the "Sum of all Villainies," would have left an immortal name had he never uttered another sentence in his life. The bodies and souls of men are bartered like brutes for the slaughter; virtue is victimised; the slaveholder often sells his own flesh and blood; family ties are torn assunder, hearts are broken, misery entailed, and thousands of untold crimes committed through the medium of this chiefest of crimes.

Thousands have been dragged to death by its propagators, thousands have died in strife caused by it, and thousands more have suffered and died in consequence of that strife. Does it not merit the name of being the most enormous of all sins. Young men, shun it. Old men, counsel against it. Let it be driven from the face of the earth, by the sword of the Spirit.

THE LORD'S PRAYER.

There never was a prayer uttered which contains as much in so little space as the Lord's Prayer. We have the several petitions contained when combined, as will fill the sum of men's requirements while on earth.

First, acknowledgment of authority: "*Our Father who art in Heaven.*" The term "*Our Father*" implies a relationship to God as children. None but the converted can truly pray the Lord's Prayer. Sinners may say it over, but they cannot *pray* it from the heart for they have no right to. What right has a child of the devil to say "*Our Father who art in Heaven.*" Is Satan in Heaven? Nay, verily! He that prays must be born of God ere he can utter the Lord's Prayer *from the heart*, simple as it is. Second, the note of praise,—"*Hallowed be Thy name.*" The term *hallow* means to reverence, cherish or love. Thus the child of God loves and reveres the name of his Father in Heaven, and does not take that name in vain. Third, longing for the kingdom: "*Thy Kingdom come.*" The anxious

desire to see the gospel prevail in every heart, is breathed forth in this prayer. If the heart is given to God, he will dwell with His creatures. The rule of Christ in the world is acknowledged in this petition. Fourth: *Thy will be done on earth as it is in Heaven.*—Here is the yielding to the will of God, the giving up to be led by the Holy Spirit. None can yield to be led by its gracious influence but those who have first received Christ. It is to the true believer that the Holy Ghost is sent, and with such He will remain and do God's will. Fifth, the plea for a daily supply of grace to meet the trials and temptations of life. "*Give us this day our daily bread,*" is typical of a daily yearning for divine love. Sixth: "*And forgive us our debts as we forgive our debtors.*" God is merciful to deliver those who truly call upon Him. He is more ready to speak forgiveness to our hearts than we are to ask. Seventh: "*And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever.—Amen.*" The last petition is much needed to be uttered by every redeemed child of Adam. Temptations are around on every hand, and would lead astray all mankind did not the gracious protection of God prevent.

THE JUDGMENTS.

When the trials of this earthly probation are over, the first or personal judgment lays its claim upon us. "It is appointed unto men once to die, and after death the judgment." "The body must return to the earth as it was, but the spirit must return to God who gave it." Why this return at death, but to receive the sentence or welcome of banishment or acceptance. If of banishment, a place in torment; if of acceptance, a home in Paradise until the resurrection of the dead. A probation spent without a change of heart will *surely* appoint the former, a life in God's service, through Christ, ensures the latter. And, finally, when the last trump shall call up the slumbering dead, "they that have done good shall be resurrected unto life eternal, but

they that have done evil shall be resurrected unto damnation." Hear this solemn declaration of Holy writ, dear sinner, which you *cannot* set aside: "And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." And now, dear reader, let me ask what were those books?

1st. The Bible. You will be judged by its blessed commands, obeyed or neglected.

2nd. The Book of Conscience, as it condemns or approves your life, awakened as it will be by the spirit of God.

3rd. The Book of Remembrance, which recalls faithfully the deeds of the body, and holds them up to bold relief in the sight of conscience.

4th. The Book of Omission, which speaks of things undone, that we might have performed.

And, lastly, the Book of Life, in whose pages our names are written, if we are saved, to have a place in the Heavenly Jerusalem, when "she shall come down from God out of Heaven, prepared as a bride for her husband," when "God shall wipe away all tears from their eyes. But the fearful and unbelieving, and the abominable, and murderers, &c., shall have their part in the second death."

REVELATION.

The authenticity of the Holy Scriptures is based entirely upon this one word. They are the fruit of revelation. "Holy men of old spake as they were moved by the Holy Ghost." As man is a creature belonging to God by virtue of creation, is it not reasonable that God should use man as a medium through whom to make known His divine will to the world? It is an axiom that will stand good to the end of time, that the Creator has power over the things created, "as the potter over the clay." Hence why should we doubt the fact that God

should make known to the world, His will as described in the Bible. Can a more reasonable conclusion be arrived at than that He should speak to the spirits of inspired men the things concerning Himself, and prompt them to work to His glory that He may be with all and in all? To neglect the blessed overtures presented for our instruction, edification and salvation, is to set aside the object of our existence and make shipwreck of faith, or the power to exercise it. Man by nature, is prone to disobedience. To deny this truth is to deny the whole Bible in effect. To become savingly acquainted with God, is to acknowledge this in His sight and before the world, seeking at the same time a forgiveness of sin, and an application of the shed blood of Christ as an atonement for the same. What, then, is our duty under this view? Verily to receive the word of God as revealed, and yield to become more teachable to His divine will. We should not cavil at God's dealing with us, but in humble obedience seek out those things which are pleasing to Him, and perform them in humility and love. Love is all we need to cement our hearts, and working in this happy frame, we can obey the other attributes of His divine will, and become willing to "work out our own salvation with fear and trembling."

WATCHFULNESS ENJOINED.

BUT THE END OF ALL THINGS IS AT HAND, BE YE THEREFORE SOBER AND WATCH UNTO PRAYER.—1 Peter iv. 7.

The apostle Peter enjoins soberness as the proper frame of mind in view of the end of all things. This is the only acceptable state of heart to God. The end of time may be with us at any moment, as none have a lease of their lives beyond their present breath. How solemn this thought alone should make us. With what profit we can engage in soberness of mind can only be told in eternity.

OF THE UNION OF THE GODHEAD AND MANHOOD;
IN THE PERSON OF CHRIST.

According to the very reasonable and plain creed of St. Athanasius, Christ is "God of the substance of the Father, begotten before the worlds, and man of the substance of his mother, born in the world. Perfect God and perfect man: of a reasonable soul and human flesh subsisting; equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood."

How simple and comforting this doctrine is! He could not have become a *possible Saviour* without possessing both the attributes of God, and the weakness of man. Thus in His divine teachings and miracles, we view the Godhead, but in the prayer for "this cup to pass from me," in the garden of Gethsemane, we see *and hear* the manhood pleading for deliverance. In the words, "I and my Father are one," the Godhead is plainly declared, but in the expression "*the son of man*," the manhood is acknowledged. It was meet that he should put on the manhood, that man might come to God through him. Had he remained in the Godhead without possessing the manhood, man could not have come to Him.

THE RESURRECTION OF THE BODY.

One comfort in the doctrines of the Church to the believer is, that of the resurrection of the body after death. When the last trump shall sound, the dead in Christ shall rise first, "and they that have done good shall rise to eternal life, but they that have done evil, to eternal damnation. Think of this, sinner, and tremble under the thought of that rising; contemplate the same, earnest Christian, and rejoice in the happy prospect. We will not stop to cavil with you, learned sceptic, upon your supposed impossibility of the parts of human bodies that lie scattered, as it were, to the four winds, being raised as a whole, but we reply that there

is "nothing impossible with God," and that this is "sown a *natural body*," but "is raised a spiritual body," "it is sown in corruption and raised in incorruption," which is quite sufficient for him to know who is willing to take God's word as it reads, that he may rejoice in the blessed promises therein set forth. Let us then not stop to question the power of God to raise up one part of His creation from another, and separate it to glorify Him, or another part to condemnation and punishment for disobedience of His commands. Sceptics argue that it is not according to the laws of nature that the body be raised, but we believe that God who created the worlds from naught, and put the laws of being into force, can by the same power *suspend* those laws, and has done so through the instrumentality of His Son Jesus Christ while in the body, and the servants whom He has sent from time to time to warn his creation to "flee from the wrath to come." Reader, are you inclined to listen to the cavillings of scepticism and infidelity? If so, shut your soul against the temptation at once, and keep yourself pure from the fascinating charms of the serpent, as he comes in the form of the learned sceptic and fault-finding philosopher. They would poison your soul with sophisms and heartless insinuations, and when this was done, would boast over you as a victim to their infamous impiety. Especially do they lurk around the fold of God, the Church militant, to lure the young lambs of the flock from their faith. This is the position occupied by all that class of persons who have at some time in their lives been wrought upon by the Spirit of God, but who have grieved it away, have become passive in the hands of Satan, until he makes them *active* through his power to tempt, to do his foul work of opposing the truth. May you, dear reader, be enabled to see *who* you have to contend with in your way, and through grace turn from them and live. Some approach *so near* orthodox faith as to claim a near relation to it, but when tried by the Gospel rule are obliged to take the position of those who come in the *name of Christ*,

but are false as hell itself. Of this class of enemies to Christian liberty, we name Unitarianism, Universalism, Popery, Mormonism and modern Spiritualism. Of that class who take an open-stand against the truth, without making any pretensions to religion, we may name Atheism, Materialism, Infidelity in its various forms, and the false philosophy which comes forth so boldly with its assertions that the Bible is inconsistent and false. Follow us, then, dear reader, and although you may find ideas expressed in strong terms, yet we hope you may be enlightened to an extent to be useful to you and others in your day and generation.

CHARITY.

CHARITY SUFFERETH LONG AND IS KIND. 1 Cor. xii, 4.

How much are we in need of charity! Hardly a day passes, if we mingle with the world, but we hear the detracting word of criticism, or the severe reproof. Charity is that quality which rises above the faults of our fellow men, and carries us into an atmosphere of patience and love. We can see their good qualities only through the blessed lens which charity furnishes. We find a friendly allowance for the shortcomings of others, are willing to give them that word of comfort which Jesus gave the poor woman brought before him accused by the Jews and condemned by the law. If we could consider whether we were "without sin" ere we cast the stone of slander and criticism at others, we would find ourselves less inclined to do so. As the Jews left the woman so would we leave the object of our heartless reproof, ere we condemned blindly those who were, perhaps, as free of faults as ourselves.

ON REWARD.

LOOK TO YOURSELVES THAT WE LOSE NOT THOSE THINGS WHICH WE HAVE WROUGHT, BUT THAT WE RECEIVE A FULL REWARD. II John, 1, 8.

At this time, when Zion languishes, the text can be properly uttered as a word of caution by every servant of God to the people under his care. If ever the true

Christian needed a firm reliance upon God's promises, it is *now*! Satan and all his hosts combine to assail the truth; the world winds its serpentine coils of ambition to ensnare its followers, and the flesh, with its host of appetites and passions, strives for the mastery and would drag down to corruption the lovers of Jesus, but *grace* is sufficient for all these, and a firm trust in God will carry us through the storms of worldly trial and temptation. Hold fast then, Christian brother or sister. Leave not your first love, get not discouraged, remember Calvary and Him that suffered for you, and although God may call you to suffer persecution, if you bear it patiently you will be a proof of that scripture which affirms "that all who live godly in Christ Jesus *must* suffer persecution."

Bear the cross and you shall wear the crown. "God is faithful that promised," and he will not forsake, you.

ON KINDNESS.

AND BE YE KIND ONE TO ANOTHER, TENDER-HEARED, FORGIVING ONE ANOTHER, EVEN AS GOD, FOR CHRIST'S SAKE, HATH FORGIVEN YOU.
Ephesians iv. 32.

We have in the text an antidote for war and bloodshed. If *kindness* could enter into the councils of nations, into every relation between mankind, the marshalling of hosts and horrors of war would not be known. What a spectacle does the world now present! How much in need is it of the precious teachings of Christ's gospel, to calm the hearts of turbulent spirits, and speak "peace be still" to the raging sea of human depravity on earth, in nations too, in whose bounds God's word is *professedly* read and revered. Oh may the Almighty interpose to prevent the awful consequences of mortal strife. May love, tender-heartedness and forgiveness prevail, that war may be averted especially between christian peoples and nations.

GROWTH IN GRACE.

FOR THE EARTH BRINGETH FORTH FRUIT OF HERSELF; FIRST THE BLADE
THEN THE EAR, AFTER THAT THE FULL CORN IN THE EAR. Mark iv, 28.

There is a beautiful analogy between the growth of the Christian after grace has found a place in the heart, and the blade of corn after it has started from the bosom of mother earth. As the blade grows, it unfolds its leaves one after another; the stalk becomes perfected, the cups form to contain the grain, the flower develops into grain, and the stalk bends to the sickle and is gathered to the granary to feed the king and his subjects. As the soul of the babe in Christ grows, it unfolds its powers of understanding and meditation, and fed by grace it attains the full growth necessary to a life of usefulness in God's vineyard. It is thus by degrees, made a perfect ear of gospel corn, and gathered to serve the Master in a work of love.

ON LOVE.

BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES, IF YE LOVE
ONE ANOTHER. John xiii, 35.

The principal feature of St. John's gospel is *love*. That disciple that "leaned on Jesu's breast," who was near to him, might be expected to partake more fully of his loving nature. Love is the fulfilling of the law, love is the gift of the Saviour to earth, love is the great object of his mission to a lost and ruined world. As Christ taught and led on followers, this was the blessed test of their attachment to him, that they should "*love one another*." He knew if they loved each other, they would love him, and prove faithful to him. Union of interest in each others' affairs, begets love, destroys selfishness, and leaves the soul ready to receive the blessed teachings of the Holy Spirit. The opposite of love is *selfishness*, and the greatest enemy of the human soul in existence.

Love is a gift of God, a grace of the Holy Spirit; hatred is a device of Satan with which to destroy the soul. Love teaches the control of our appetites and passions; hatred indulges in intemperance, wantonness and excess. Love is condescending, humiliating and obliging; hatred is selfish, proud and impudent. Love is benevolent, charitable and considerate for the wants of others; hatred is covetous, grasping, and domineering. Love is affable, pleasant and cheerful; hatred, sullen, morose and gloomy. Love is genial and full sunshine; hatred, dark, and begets darkness. Choose ye which ye will enjoy.

MILLERISM.

This is the name of a sect that has sprung up within the past 20 years, and takes its name from Miller the founder. Millerites is the name given to his followers, or second Adventists, because of their belief that Christ is coming to earth *soon* to judge the world. The set time for this event failed in Miller's time, and other times have been specified which have since failed, and now the time was to be "not later than 1867," according to a tract, entitled "The last warning voice," now before me, which I have been perusing. In reply to its assumptions I shall only quote its first text to destroy its whole tenor, viz — "But of that day and that hour knoweth no man, no not the Angels which are in heaven, neither the Son but the Father." This we think sufficient to show that it is not only fanatical to specify the exact time for the Saviour's coming, but impious and sinful. If it is wrong to disprove any one of Christ's teachings, it is another, and the people who profess to come in His name and advance such doctrines as do these people, we pity their deluded condition, but condemn their course. We wish to be charitable, but cannot *conscientiously* have charity for destructive delusions. Delusive *isms* are generally formed of persons disaffected in the orthodox Churches, and have left through some dis-

appointment, or have resisted the overtures of mercy and have fallen into the Devil's service, in a positive sense. This is undoubtedly the position of the followers of Millerism, as it takes the persecutive and argumentative position, continually *striving* in opposition to the command that the servant of God must not strive, but full of love compel sinners into the fold of Christ, in earnest anxiety for their salvation. They deny the existence of paradise, the first or personal judgment at death, and the personality of the Holy Ghost, thus striving to destroy the landmarks of the Christian Church, in violation to many commands of holy writ. We therefore condemn it as an enemy to Christian liberty.

ARGUMENTS FOR TEMPERANCE.

By *Temperance* I mean a *total abstinence* of all intoxicating drinks as a beverage. "*Intoxicate*" means *poison*, from the Latin word "*toxicum.*" Hence the *necessity* of abstinence. A drunkard, or even a tippler, is a *suicide* to the extent he imbibes. A liquor seller is doing wrong, to the extent that he goes beyond the sale of intoxicating drinks as *necessary medicines*. The public purse can better support such, than to allow them to sell as a beverage. Alcohol fills more jails, prisons and alms-houses, than any other agent of Satan in existence. It is one of the greatest instrumental opposers to Christ's Gospel, in existence. It is more dangerous because of its subtlety and *apparent*, or pretended innocence. It deserves the condemnation of all sober-minded people, and the abhorrence of all who now use it as a beverage. It is liar, and one cause of many lies being spoken. It robs more families, and makes more widows and orphans than any other influence on the face of the earth.

It is a murderer! while it kills the body it murders the soul. It takes away the power of breath from the one, and that of faith from the other.

Everything of an intoxicating character is foreign

or *poison* to the system. Vinous fermentation is decayed matter, and this must be produced in any mixture containing alcohol, or *intoxicating* material.— Everything that intoxicates *deadens*! Alcohol is the essence of decayed matter! In the production of high-wines from which common whiskey is *made* (by rectifying and adding strychnine and water), the grain, usually corn or rye, is first ground, mixed in vats with hot water, *left to rot* before steaming, is then steamed or boiled, and the steam or essence is caught in vessels and is called *high wines*. Mark this, liquor drinker! The poison you put into your mouth to “*raise your spirits,*” and steal away your brains, *is the essence of corruption*, as all intoxicating drinks are obtained upon the same principle, from *decayed matter*, is it a wonder that they poison or *dead*en the man, soul and body? Whiskey, to pass inspection, must bear a bead as it is called, when put into a clear-glass bottle and shaken up: if it will bear a globule of air upon the top it will pass. Dealers often fill up partly filled liquor-casks with water, and put in strychnine to make it bear a bead. While the poor victim of appetite has the natural poison of alcohol to overcome, he has also the added poison of strychnine preying upon his vitals. Alcohol is an invader, a foul foreign foe to the human system and its functions. The excitement of intoxication is the struggles of nature with the poison. If nature prevails the mind is restored to consciousness, if alcohol gains the ascendancy, insensibility ensues.— Alcohol has no positive stimulating properties of its own. It deadens instead. An appetite is created which demands a satisfaction, and the depressed condition of the system, after each attack of the enemy, calls for a continuation of the habit. The poor body of the tippler become by degrees exhausted and entirely overcome by the impurity of the alcohol, his nervous system suffers, his blood is filled with vile humors, and open to the prevalence of cholera or other forms of the pestilence. The way of the transgressor is hard, as the

tippler testifies. *Spontaneous combustion* has been known in many cases where even a moderate use of alcohol has been indulged. God will not allow His laws to be trampled upon without inflicting a severe penalty upon their transgressors. As the fruits of intemperance we have the loss, pecuniarily, of purse, property and credit; physically, of health, comfort and enjoyment; morally, of reputation, character and soul. All that is worth living for is sacrificed upon this Moloch of appetite. — Let the public mind be roused against it as a huge invader of its rights and privileges! Save the rising generation by a firm and steady opposition to its use as a beverage. Make it a point of character not to touch, taste, or handle it as a beverage.

INTEMPERANCE.

This huge evil now at war with the Christian Church, demands the stern opposition of all who labor for the good of mankind. It is especially forbidden in Holy writ, and we have but to stand on the Gospel plan, to find a sure ground upon which to succeed. Ministers, laymen, women and children, all the speaking, writing and active forces of the Church should be brought especially to bear upon this gnawing canker-worm of society. We give you quoted authority from the Old and New Testaments, and pray that you may enlist in the warfare against this evil, and armed with the spiritual weapons below presented, and other practical matter which may come to your aid, you will conquer.

TESTIMONY OF THE BIBLE ON TEMPERANCE.

From the Christian Guardian.

This, our son, is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard. And all the men of the city shall stone him with stones, that he die. So shalt thou put away evil from among you! Deut. xxi. 20, 21.

Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. It shall be a statute forever throughout your generations! Lev. x. 9.

To the mother of Sampson. Now, therefore, beware, I pray thee, and drink not wine nor strong drink! Judges xiii. 4.

He that loveth wine, shall not be rich! Prov. xxi. 17.

It is not for kings to drink wine nor for princes strong drink! Prov. xxxi. 4.

Who hath woe? Who hath sorrow? Who hath contentions? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine! Prov. xxiii. 29, 30.

For they eat the bread of wickedness and drink the wine of violence! Prov. iv. 17.

Drink waters out of thine own cistern, and running waters out of thine own well. Prov. v. 15.

Look not upon the wine when it is red, when it giveth the color in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder. Prov. xxiii. 31, 32.

For the drunkard and the glutton shall come to poverty. Prov. xxiii. 21.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. xx. 1.

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink. Isaiah v. 22.

They shall not drink wine with a song. Strong drink shall be bitter to them that drink it. Isaiah xxiv. 9.

Woe unto them that rise up early in the morning, that they may follow strong drink that continue until night, till wine inflame them. Isaiah v. 11.

But they have erred through wine, and through strong drink are out of the way, the priest and the prophet have erred through strong drink, they are swallowed up of wine; they are out of the way through strong drink, they are in vision, they stumble in judgment. Isaiah xxviii. 7.

The drunkards of Ephraim shall be trodden under feet. Isaiah xxviii. 3.

Woe to the drunkards of Ephraim. Isaiah xxviii. 1.

We will drink no wine, for Gonadab the son of Rechab, our father, commanded us, saying, "Ye shall drink no wine, neither ye nor your sons forever. Jeremiah xxxv. 6.

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also. Hab. ii. 15.

Be not among wine bibbers and among riotous eaters of flesh. Prov. xxiii. 20.

For he (John the Baptist) shall neither drink wine or strong drink. Luke i. 15.

And take heed lest at any time your hearts be overcharged with surfeiting and drunkenness. Luke xxi. 34.

It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak. Romans xiv. 21.

Nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God. 1 Cor. vi. 10.

I have written unto you not to keep company, if a man that is called a brother be a raider or a drunkard—with such a one, no, not to eat. 1 Cor. v. 11.

And be not drunk with wine wherein is excess; but be filled with the spirit. Eph. v. 18.

Touch not, taste not, handle not. Col. ii. 21.

Reader, do you believe the Bible? Are you willing to be taught by its precepts and obey its commands? If so, you will leave the intoxicating cup; and be not the victim of sensuality and indulgence. You cannot imbibe moderately without becoming a *slave* of the worm of the still.

GAMING.

One of the strong weapons of the evil one is gaming. Card-playing, billiards, ball-alleys, in short, any game that absorbs the attention of the mind, and yields noth-

ing in return but amusement, is injurious and destructive. When we engage in these things, let us ask ourselves, if we can do so to the honor and glory of God. If we do this conscientiously, we will be sure to condemn the practice of *gaming in any form*. We are placed here on *probation*, "to work out our salvation with fear and trembling," and when our hearts are full of the exciting, absorbing interest of useless games, we cannot have them on heavenly and divine things. How sad it is to see men and boys spending their precious time in soul-destructive amusements. What a fearful account will some have to render for this sin. Young people, do not thus spend your time. God has given a better work to do, and time in which to perform it, and do not, for *fashion's* sake or to please any person, destroy your probation by the sin of gaming. Christ never spent His time thus, nor did Paul, and can *you* give your time to Satan, while you should be preparing for eternity?

MORMONISM.

This sect has sprung up in the past half century, and although from apparently small beginnings is likely to prove a great eye sore to the Christian Church. It was founded by Joseph Smith, who wrote "the Book of Mormon," which in its principal features will agree with the Koran of Mahomet. Its followers may with propriety be called modern disciples of the false prophet. It adopts the general features of Mahomedanism, and is in its general effects substantially the same. Its leaders take a decided stand against the Christian Church, and in all their practices, play the part of rebels and traitors to the government of Heaven. Its multiplicity of wives, its pretensions to the working of miracles, and the dark persecuting policy it pursues toward all who do not believe its satanic courses, go to prove that it has a prominent place among the enemies of the Bible. Its headquarters are at Salt Lake City in Utah territory, but its missionaries are found

in all lands, luring away to death and condemnation, weak minded men and deluded women. All who possess a regard for peace of mind and a clear conscience, will shun it as an enemy to the cause of God and salvation of mankind.

PRIDE.

PRIDE OF HEART.—OF PERSON AND OF ACCOMPLISHMENTS.—OF WORLDLY PROSPERITY.—GOD'S CONDEMNATION ON PRIDE.—HUMILITY AND LOVE THE BEST ANTIDOTE.—REFLECTIONS.

As all *outward* action springs from what dwells within the heart, it behooves us to search its inner recesses and describe its contents by the Light of the Spirit of God, which will reveal its true state to our enquiries. Pride is a child of sin, a fruit of human depravity, and lives but in the children of disobedience, and hence it is to their hearts we must appeal, for its removal from the face of the earth.

Pride raised the Arch fiends' spear,
When first in Heaven grim war began ;
Pride brings God's vengeance threatening near,
Upon the head of presumptuous man.

Pride fills the courts of sin and woe,
As scorning Heaven's divine decrees,
Vain hearts to hell's destruction go,
Borne on corruption's flattering breeze.

Up Lord, and scatter far and wide,
The silly flaunts of earth's vain worms,
Let sweet humility preside
Where once puffed Pride displayed his forms.

We say *pride of heart* is the foundation of all other pride. Its symptoms are shown in a desire for self-elevation in defiance of all pleas to the contrary. It is prominent in the life of the political aspirant, the military despot and the desolater of earth's homes and comforts. It is the spoiler of the sanctuary, the invader of social rights, and "dwelleth in the bosom of fools." It exalts itself above all that is called God, and strives to sit in the temple of God showing itself as God. It is Hell's first-born, as it peopled the

lower regions with rebels to the government of Heaven. From pride of heart, springs pride of person and worldly accomplishments. Look at the butterflies of fashion that line the crowded street. As they float by, borne on the wings of vanity and self conceit, seeming to say by their manner, "how fine I appear," a feeling of *pity* is roused for their presumption. "*Worship me,*" is written in all their movements, and a violation of God's command is the ultimate of their lives. "Pride goeth before destruction, and a haughty spirit before a fall." Pride, like gaming, *is a consuming fire*, that gnaws at the heart like a canker-worm. If indulged, it carries the heart captive into the whirlpools of extravagance and bankruptcy. It despoils virtue, robs the soul of the treasures of grace, and launches the bark of its devotee early upon the river of death. It is the father of deceit! It makes plain the road to ruin, and drags its captive thereupon. It is a liar! It tries to make its victim appear more before the world than he really is, by gaudily dressing above his station. Pride of one's accomplishments is another species of this hideous monster, "that to be hated is but to be seen," and raises its silly dupe to a station in his own estimation, beyond what he can possibly enjoy, only to leave him in future with the "second sober thought" of abasement and self disgust. Let us take an example. We often see this pride in the actions of young students and boarding school misses. Reader, are *you* of this cast? Do *you* feel lifted up because you have carried the palm at study or labor? If so you appear ridiculous! Next on the list is pride of worldly prosperity. Some, because of their success in life, are lifted above their fellows, and place themselves high in the rank of worldly honor. This kind of pride begets caste, and formal distinctions, divides society into sets and circles, and impedes the gospel. It is the opposite of love, generates hatred, and chooses wealth and worldly honors in preference to Christian qualifications. This kind of pride is the most deeply rooted, and has a wider spread influence than any.

other. It enters the courts of kings and princes, and works from centre to circumference of a whole kingdom. It involves national pride, and is often the cause of wars and bloodshed. "The Laodiceans were wretched" because of their pride and presumption, and called forth their Lord's condemnation. Let us fear lest we also be lifted up beyond ourselves, in consequence of our imaginary worth. Out of Christ we are *nothing*, let our accomplishments be what they may; in Him we have sufficient, though they are nought. How signally he rebuked pride in the choice of his disciples! He went to the fisherman's pond, to the publican's stand, and he himself, a poor carpenter, spake, and the "common people heard him gladly." Thus was the Almighty pleased to humble himself into the lowest stages of human life, that he might "raise up the bowed down and set the captive free." View this, ye who raise yourselves in the estimation of your own worthiness. Let the example of Jesus while on earth, be your strongest condemnation. Do you not feel your unworthiness and sinfulness, as you compare your present condition with His blessed humility? The Almighty while on earth was *humble*. His word is against pride, when he commands men to submit to the "powers that be." See the rebellious factions that have sprung into being from time to time, through pride. How much bloodshed, rapine and misery has been produced through the proud and heady spirits of rebellion.

Let the history of the world tell its story of pride, in the nations that have risen and fell through God's condemnation for their presumption. From the builders of Babel to the present time, proud, presumptuous man has sought to attain Heaven by his own ways, and in each effort God has signally prevented. There is a settled principle of condemnation from God, resting upon those who try to lift themselves to Heaven by their own strength. He claims the glory, and will have it, and man must come to him in the humble way

of the cross or he cannot inherit eternal life. God is jealous, and will have an undivided heart, and where pride rankles and influences the life of man, the Almighty has no place. Professed Christians are often so proud that they have much to lavish upon their persons and worldly surroundings, and but little to bestow upon the cause of God. Humility and love are the best curatives for pride. Once break down the barrier *pride* has placed between you and duty, and God will bless you with the sweet consciousness of obedience and a sense of your own unworthiness. It is then that you can attribute all the good you may possess to His Holy Spirit working within, to will and to do His good pleasure. Reader, do you love pride in others? If not, why practice it. Remember the fine person you dress and nourish was from the dust, and to the dust it must return unless the end of the world should come ere death closes your eyes. Remember that the *spirit, the immortal part, is to live for ever*, and that if you indulge in sinful pride all your days, you will have unhappiness in the world to come, *and condemnation in the sight of God*. May you see yourself as *unworthy*, as a being on probation, and as poor, miserable, blind and naked, without the sweet graces of humility and love. *Amen.*

CHAPTER IX.

THE USE OF THE BODY.

The human body is God's vehicle by which He makes known to the world, through the souls of mankind, His wishes and the government of His kingdom. It is the vessel in which we possess the treasures of the Holy Spirit, and act toward mankind to do His will. The mind receives the impressions of the spirit, the understanding treasures up the teachings of the written word, and through the medium of seeing, and hearing, we reap the benefits of the sacred desk, and the various means of grace of the church militant.

If our bodies are injured in any way, the nerves tell the tale to the brain, that, in turn, informs the spirit by its beautiful connection of mind and matter, and the spirit feels the extent of that injury as the responsible agent. If by any act of its own, that injury is effected, this *responsible* agent, or the soul of man, receives punishment. Here arises the accountability of man as a free agent, as a steward over his whole body, to God the creator of that body and governor of his spirit. If men, by evil habits, entail upon themselves disease and condemnation, God allows it as a just punishment. With intemperance comes sickness as a violation of physical law, and the poor victim of the baser passions carries with him daily, a load of corruption and shame that in time wears out life, and lays the body in the grave long before its full probation has passed in the service of its Creator. How strong the appeal for its preservation and protection. What a delight is an embodiment of temperance as a fruit of the divine spirit, with grace beaming from the eye, filling every motion, prompting every desire, and going forth in love to the performance of good deeds and the utterance of gracious words. Let us realize the necessity of possessing our earthly vessels in sanctification and honor, and with this in view, advance some practical hints to that end. The study of the human system has produced many volumes, and affords a pleasant and profitable pastime for all who will read, and employment for those who observe the laws of health. The object of this essay is to encourage the prevention of disease, by showing forth very briefly the action of nature's laws, and exhorting to their obedience. The three great elements, air, water, and earth, enter with their minute offices to compose the human body. Air is inhaled into a pair of natural bellows, called lungs, and imparts its purifying and strengthening properties to the human body through the medium of the blood, which is exposed to the action of the air through the capillary vessels that form the extremities of the lungs. Water contributes

its support to the body by being taken into the stomach, neutralized by the gastric juice, and thence through a series of small vessels called lacteals, to the blood, is distributed throughout the system. Earth enters as a component part through the medium of the food chewed in the mouth, mixed with the saliva of the glands to assist digestion, is swallowed and subjected to a chemical change by the action of the gastric juice of the stomach, preparatory to being received into the blood. The purest and most easily dissolved portion passes readily into blood, while that which is most difficult to digest, remains longest in the stomach, or goes partly digested into the bowels, the natural draught for the refuse matter of the system. Hence three great items should be observed in taking nourishment to the body, viz: pure air, pure water, and good nutritious food, easily digested. Air, if pure, is formed of three gases or invisible substances, which enter into chemical action upon the blood, and are called oxygen, nitrogen, and carbonic acid gas. Pure air is composed of one part carbon, twenty parts oxygen, and seventy-nine parts nitrogen. The oxygen is the purifying gas, and gives tone to the blood in its office through the system. In proportion as the oxygen and nitrogen is exhausted, the carbon increases. In proportion as the air is breathed over, it becomes impure and poison from the prevalence of carbon and the lack of oxygen and nitrogen. Hence the necessity of large well ventilated apartments to the enjoyment of good health. Persons should never sleep or sit long at a time in small close rooms. Much out-door exercise is needed for the promotion of the health of the body and vigor of the mind. As a large proportion of the human blood is water, it should be plentifully used, and of the purest kind. *Good* water should be tasteless, and if cold, should be drunk in small quantities during the hot weather. Water or milk should be taken at meals after the solid food of the meal is principally eaten. The food should be *well chewed and mixed with the saliva of the mouth before*

swallowing. The practice of washing down a half chewen meal with three or four cups of hot tea or coffee, is very injurious. We commit suicide by eating and drinking as by other means. To persons in health, and who take plenty of out-door exercise, strong food should be used, such as good bread, meat and potatoes, fish, milk, &c. Persons of weak constitutions, or of sedentary habits, should diet with vegetables, rice, lean fresh meats, buttermilk, oatmeal porridge, &c. The less tobacco or alcohol used *in any form* the better. They are foreign substances, and poisonous to the body. Anything intoxicating is poisonous. "*Intoxicate*" comes from the Latin term "*toxicum*," meaning poison. Hence when people deliberately make use of that which slowly but surely takes life, they are accountable for self-destruction. All tipplers are suicides, hence their exclusion from the kingdom of God. Water, well soaped, should be applied often to the skin, with much rubbing, after washing, with a rough towel. This will appear apparent when we review the circulation of blood. It is thrown from the heart through the arteries to the skin, and deposits a sediment by insensible perspiration, which, if not removed, forms a clammy covering to the skin, and prevents the purification of the blood through this course. It is estimated that three-fifths of the refuse of the human body in health, passes out through the pores of the skin as *insensible perspiration*. Here is a *necessity* of keeping the skin clean in order to the enjoyment of good health. Especially to persons of in-door pursuits it is valuable. In the prevalence of cholera, bathing is a marked preventive. For example, at the prevalence of the cholera in Paris in 1849, there were but two cases among those who regularly attended the public baths in that city, and the number thus attending was several thousand. As an aggregate, we may say that the rational use of the mental faculties, a calm spirit subdued under the kingdom of grace, and a clear conscience, are great conduces to health both in soul and body.

Mental excitement, *excess of any kind*, debates, quarrels, ill tempers, and hasty passions, are all detrimental to health. Much medicine, *as a preventive*, should not be taken. It exhausts nature, weakens her forces, and brings on premature death. As contentment and happiness are so intimately connected with a sound healthy body, it behooves mankind to use every means to promote it, and as the religion of Jesus Christ is an antidote of the "ills that flesh is heir to," let me recommend *it* in connexion with a careful observance of Nature's laws.

TREASURES OF THE HOLY SPIRIT.

The ambition of man craves the possession of something valuable. The standard of this desire is regulated by the taste of the individual, and according to his willingness to receive, is his soul satisfied. If he longs for mental food he receives it through the medium of the books affording it, or otherwise. If for gold, he hies to the marts of business and possesses himself of the treasure. Does he desire the love of God, he goes to the gospel, to the preached word, to the prayer closet, and by a belief in Jesus Christ receives the treasures of the Holy Spirit into his soul, as a blessed inheritance from his Heavenly Father. They are love, joy, peace, kindness, goodness, meekness, temperance, "against such there is no law." These blessed graces are of more value than all the treasures of earth beside, possessed without these. Let us rejoice that God has mercifully placed them in our reach. They will give us all we need to make us happy. Amen.

READING.

To be able to read well is one of the most valuable accomplishments we can possess, and one that is often most neglected. There are four *general* rules which if *minutely* observed comprehend sufficient to make a good reader. They are, "1st. Choose a firm and graceful

position. 2nd. Pronounce every syllable and word correctly and distinctly. 3rd. Understand every thing you read. 4th. Read as though you were talking from the book." A natural, easy method should be cultivated, which makes the reader at home with his subject, and those who are listening. Reading aloud frequently, aids much in the use of language, furnishes a pleasant and profitable pastime, and if good books are read, it becomes a fruitful medium for the transmission of knowledge and divine truth. Read often to those around you, and if possible have evening readings for mutual entertainment and future benefit. Once in the habit, and instead of proving irksome, it will become in you a blessed means of usefulness.

CHARACTER OF ST. PAUL.

Before conversion, a learned servant of the law, a Jew in the strictest sense of the term, "brought up at the feet of Gamaliel," a Jewish teacher; "circumcised on the eighth day; of the stock of Israel; of the tribe of Benjamin; an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless," he possessed every quality which the world could present to make a man happy, and famous. But with all this he was an enemy to God, a persecutor of Jesus Christ, because he persecuted and killed the followers of the ord. He was a helper to the murder of Stephen, and "haled men and women, putting them in prison," who were believers in the Lord. He was converted by the Spirit of God while on his way to Damascus, being struck down by it, and made to cry, "Lord, what will thou have me to do." He became the humble Apostle of the Gentiles, preaching the word, acknowledging himself the least of all the apostles, was buffeted, persecuted, in perils by land and sea, afflicted, tormented, in fastings often, in deaths oft; and brought before his enemies and tried, and all

bécause he was a Christian. How many Pauls are there in these days? Reader, you may be a wicked, persecuting spirit, despising the sweet consolation of religion, "giving heed to the doctrines of devils," and showing by your words and actions that you do not mean to have the man Christ Jesus to reign in and over you. Are you a persecuting Paul, a back-biter of Christians, a hater of evangelists of every denomination, and a lover of hypocrites and revilers, can you hope for a happy life and death while you remain in this state? Will you be always thus worldly-minded and persecuting, or will you throw off the night-mare of sin that rests upon your soul by coming to Christ? With St. Paul you must be convinced of sin, with him feel contrition for sin, be willing also to confess your sins to God, and realise conversion from sin. This must be your course ere you can rejoice in the favor of God, ere you can be fully saved from sin and eternal death. Will you continue as the Saul of persecution, or will you become a Paul of righteousness. The two ways are before you, choose ye whom ye will serve, Christ or Belial.

DYING RICH.

How many slave out their lives, pinch their bodies and destroy their souls, by living *poor in faith, to die rich in this world*. Hath not God chosen the *poor of this world, rich in faith*, and heirs of the kingdom promised to them that love him? O that mankind could realise this important truth, as they sojourn in this world of probation. How much better prepared they would be to die really rich. "*Rich in faith*." Blessed treasure! A legacy left to one's friends over which they will not quarrel, but can each store up a full measure in their book of remembrance that they can possess throughout eternity. Reader, what kind of legacy do you wish to leave behind? Is it a temporal one, over which your heirs may quarrel and envy each other, or a spiritual and eternal one, which all mankind may *if they will*, reap the benefit of.

ON DRESS.

One of the crying sins of the present day, is *over-dressing*. It is idolatry, pride and vanity combined. It often throws men into debt without the means to pay, and creates in the heart an unwonted desire (which is never satisfied) to compete with others and go to all possible lengths to satisfy the vanity and pride of the heart. It is a fruit of original sin, a branch of Satan's kingdom, an enemy to Christian liberty. It cheats by causing its followers to appear, in the eyes of the world, to be more than they are. It converts the creature of God that is capable of receiving His Holy Spirit and becoming an angel of mercy and love, into a heartless peacock of fashion. It covers the heartless rake and libertine, the flirt and coquette, the fortune hunter and butterfly of fashion. It aids a spirit of caste and heartless distinction, to the exclusion of love and humility. It belongs to the pride of the eye, and sacrifices home affections, family ties, and temporal credit. Worst of all, it keeps Christ out of the heart, and drives away the Holy Spirit.

CASTE.

Another enemy to Christian liberty is *caste*. Society becomes divided into sets and circles which have in *themselves* an *imaginary* importance, forbidding, *India like*, any intercourse with those of grade *below*, thus obliging each to stand *alone* in a social point of view.

This *fancied* importance is often based upon riches, worldly talent, or religious preference. In all, pride is the centering motor, and egotism the support. The religion of Jesus Christ is kept out by these soul-crushing divisions. Condescension "to men of low estate" becomes a disgrace in the eyes of the people given to caste, and the sweet counsels of the word of God relating to meekness and humility are lost sight of amid the puffed up notions of caste and pride.

MEDITATION ON DEATH.

It is good to retire from the busy cares of life and dwell in sweet meditation on Death. It is indeed the most certain, yet the most uncertain event of human life." *Certain* to come *some* time, yet *uncertain* as to the time *when*. And yet it may be difficult to bring our souls down to the sober reality of the solemn change. We may be inclined to go rather after the frivolities of life, and contemplate death with that unconcern which proves a stumbling block to Christian life, and a calm contemplation of death. The *true* Christian is the only one that can contemplate the solemn change with calmness, and only he can exclaim, "O death, where is thy sting, grave, thy victory."

ON ELECTION.

Wherefore the rather, brethren, give diligence to make your calling and election sure, for if you *do* these things you shall never fall.—II Peter i. 10. Here we plainly see that election is *conditional* with reference to ourselves, and depends upon the diligence and performance of Christians to prevent them from falling. "Faith without works is dead, being alone," so is our "calling and election sure" only through patient watchfulness, and labors of love in the vineyard of the Lord. Respecting God's decrees, election is *unconditional*. He will not change his plan of salvation to suit the particular case of any individual. He has from the beginning laid the foundation of man's return to himself, and has elected, or *chosen*, all who will come to him through the merits of Christ. "All who *will* come *may* come" to the gospel feast, and free agency is as much a condition of salvation as any part of the gospel plan. "There is no respect of persons with God," and the poorest sinner who feels the *need* of Him, is much more certain of salvation than the rich, self-righteous Nabob. The fatalist theory that a *specified portion* of God's creation is *predestinated* to destruction and a part to salvation, is

very unreasonable and destructive to the exercise of faith and perversion of the doctrine of election. This fatality has a tendency to discourage effort, encourage sin, and people the regions of the damned, but if men neglect to fall in with the overtures of mercy, God's law of salvation "Elects" man to everlasting damnation. Sinner, which will you accept, the election to salvation by obedience to God's saving ordinances, or that of damnation by rejecting them. The alternative is before you. "Choose ye this day whom ye will serve." "Now is the accepted time, now is the day of salvation." Tarry not! But accept the overtures of mercy before it is too late.

APOSTOLIC SUCCESSION.

What is the true Apostolic succession? Is it a temporal or spiritual work? We should ask this question candidly, and in a spirit of charity, as it materially affects the relations between the evangelical branches of the Church of Christ. In reply, we say, *the work is a spiritual one.* The Holy Ghost must first appoint the servant of God as an Apostle, ere he can serve acceptably. Laying on of hands must not be done "*suddenly,*" without abundant proof that the candidate is thoroughly prepared to do his duty under the special direction of the Holy Spirit.

SERMON ON CONDUCT.

WHEREFORE, LAY APART ALL FILTHINESS AND SUPERFLUITY OF NAUGHTINESS, AND RECEIVE WITH MEEKNESS THE ENGRAFTED WORD WHICH IS ABLE TO SAVE YOUR SOULS.—James 1. 21.

The Apostle is admonishing Christians to duty. He warns the brethren against some of the most prominent besetments of the Christian, and specifies filthiness as especially to be put away. We often hear persons calling themselves Christians, indulging in filthy language, much to the disgrace of their profession.—Mingling with people of the world, the easy Christian thinks to curry favor by indulging in their ways. This

is a violation of Christ's gospel, a departure "from the faith once delivered to the saints." God will not receive us with this sin resting upon us. He demands of us a "laying apart," or putting away of these things, and will call us to an account for every idle word uttered in the spirit of carelessness. Oh how much will be accounted for on the day of judgment. What a multitude of verbiage is uttered in jest and naughtiness.

Many poor creatures, who *now* in their pride and self-sufficiency will *then* take up the doleful lamentation, "The harvest is passed and the summer is ended, and my soul is not saved." And why? Because they continued to the bitter end in the use of such works, and in the performance of such deeds as damned their own souls. What a terrible thought! How sly is Satan in his works to entrap the unconscious sinner, while presenting uncouth and unholy language to his utterance, he calms the risings of conscience by plausible assurances that no harm is to come of his waywardness, and the poor victim is drawn into a net-work of sin, from which nothing but the power of divine grace can extricate him. Many a young man has been led to the commission in speech of what, at first, would have shocked and abashed him. How often do we hear young people abusing the gift of speech which is entrusted to their care, for the most glorious purposes, in the utterance of those things, and the commission of those deeds, which at one time they would have despised and which *now* they could not tolerate in others. The subtle power that Satan possesses, finds an avenue to the young heart, and its innocence is corrupted, its beauty destroyed, until the grace of God shall, in time, work within, to will and do of His pleasure.

There are strong proofs of the depraved condition of the human heart in these reflections. As readily as the rivulets flow from the mountain to the plain, does the heart of unregenerate man, incline to evil. This natural proneness to evil is the fruit of the fall. Oh how strongly are the proofs of man's inherent corrup-

tion in the world around us. Thousands upon thousands are daily rushing down to death, unable to bear and receive the substancial truths of God's Word, but grasping instead the shallow, unstable fallacies of man's inventing. How are the Scriptures verified in these evidences of Satan's work upon the human race. The unbeliever is but proving what he denies! He is a representative of that depravity of heart, which is the direct result of the disobedience of Adam. The believing Christian is another proof in the sight of the sinner, of God's power to save from sin. Oh man, with these unmistakable proofs before your eyes, can you remain longer in sin! Can you deny the Lord that bought you, while you have before you the multiplied evidences of His good dealings with mankind, Our text will admit of the description of the plan of salvation, that you may see from whence arises the authority of what we utter, God created the heavens and the earth in six days, or periods of time, and all contained therein. He made man after his own image, and placed him in a beautiful garden called Eden. In it was every sufficient supply to meet his wants, and to establish a proper relation between the Creator and the created man, God made a law and affixed a penalty, That law was, that of a tree in the Garden called the tree of life man should not eat. That if he disobeyed this command the penalty was, a deprivation of those privileges he *now* enjoyed. Here was established *free-agency*, or the power to choose or refuse. God also saw that it was not good for man to be alone, and created a being from man's own body and gave it the name of woman. Satan entered, the most subtle of the beasts of the field, found access to the ear of the woman, denied the command of God, and induced her to partake of the forbidden fruit, tempting her to offer to her husband. Seeing the woman eat the man Adam partook also, and thus was the depravity of the human race wrought in disobedience to God and exclusion of Adam and Eve from the garden of Eden. As an evidence of this de-

pravity, their first-born son, *Cain*, murdered his brother *Abel* in a fit of jealousy. Sceptic, can you deny this proof of total depravity? In accordance with the laws of nature, mankind multiplied upon the face of the earth; and so great did their sins become in the sight of God, that he destroyed all the people from the face of the earth except Noah and his family. Another proof of the exceeding sinfulness of the human heart, and of God's judgment and punishment for the same. Why should poor weak man rise in rebellion against the God that made him, unless it is because of the depraved condition brought on by the fall. Yet God left not Adam's descendants without a hope for which to live, for as it had been promised "That the seed of the woman should bruise the serpent's head," God made good that promise by a preservation of a line of descent from Adam to Noah, and from Noah to Abraham, from Abraham (to whom additional promises were given) to David (who reigned as king as a man after God's own heart), and from David to Christ, who was the seed that should bruise the serpent's head, even the devil. How marvellously true are all God's promises fulfilled! Thousands of years had passed between the promise and its fulfilment in the person of Jesus Christ. Meantime the descendants of Adam had passed through many trials, been subjected to many temptations, were brought under the displeasure of God and suffered dispersion at the building of Babel, gave battle to the heathen and triumphed in the name of the Lord, escaped the ravages of famine by the instrumentality of Joseph being sold as a slave into Egypt, and deliverance from captivity by the raising up of Moses through the help of the Lord, endured in the wilderness forty years until the arrival of their children to the promised land, their service under the law and struggles through years of captivity, all show the power of the Almighty to make good His promises to the people of His choice.

And the greatest triumph of the Christian when he

reviews the plan of salvation, is the appearance, life, sufferings, death, resurrection and ascension into heaven of Jesus Christ, the Saviour of mankind. In this short life of thirty-three years, were fulfilled many prophecies of the people of God for many years preceding. But the blessed fruit of that brief existence has filled from time to time the cold earth with blessed spiritual life and raised up epistles of glory in the Church, and monuments of God's amazing mercy, to stand as evidence of His gracious dealings with mankind. The belief in God through the merits of Jesus gives the presence of the Holy Spirit to the true believer "*always*, even unto the end of the world." The fruits of the Spirit are love, joy, peace, long-suffering kindness, and many other Christian graces which occupy the soul and govern the actions of man, to the exclusion of sin and evil practice. What can compare to these treasures of the Spirit? Is there anything on earth that presents a tithe of their value? In the struggle after wealth, worldly honors, and temporal distinctions, men ignore and despise these simple gifts of their Creator, and plunge on through life after the inventions of their own creating, and fill their probation in a round of sensuality, instead of the service of the true and living God. What kind of an account are they to render on the day of judgment. Ah! if men could but live with the judgment day in view, and each address his fellows as a "dying man to dying men," there would be more glorious results from gospel effort. Many Christian believers touch upon the subject of religion in social life as though they were ashamed of their profession. Here is a strong reason why religion dies in the Church and becomes a dead formality. A man-fearing spirit takes possession of the weak professor, and he is ashamed to speak of Christ in any other place except the class room. We remember that when God set our soul at liberty there was no subject that delighted us so much as *religion*, and we used to go and court the society of a young;

Moravian minister, for no other reason than to hear the heavenly conversation that flowed spontaneously from his grace-filled spirit. O, those were *happy* days, when, warm in our first love, we were buffeted about between our *inward* love for God and heavenly things and our outward contrary circumstances. We had "foes in our own household;" those over whom our heart yearned in earnest prayer, but who scoffed at our persuasions to turn them from the wrath to come, and by whom we were denominated as "insane on the subject of religion." Many a young heart has been blighted, and kept from the enjoyment of religion, because it feared the heartless "filthiness and foolish talking" which were heaped upon it by its silly former associates. The text says, "receive with meekness the engrafted word which is able to save your souls." Meekness is a fruit of the Spirit, an opposite of pride; and a twin sister to humility. The proud heart cannot be humbled to the true spirit of Christianity, without a change from nature to grace. There is a rebellious spirit to be subdued in the sinner, a putting away of the filthiness of the flesh, and a spiritual life to be awakened by the power of grace. Nothing will do this while the soul is in a state of resistance to the commands and ordinances of God. The first command of the written word to be received by the sinner is, "Repent ye, for the kingdom of heaven is at hand."

Repentance consists of—

First. Conviction of sin, a knowledge of the indwelling corruption produced by the fall. This can only be realized by the banishment of pride and self-righteousness and an acceptance of the declarations of the word of God respecting the sin of unbelief. The sinner *must* see himself as lost, *must* realize that he needs a Saviour, and resolve to put his sins away. Second. Contrition for sin. Contrition means sorrow for sins committed, for precious time lost in serving Satan, and this the sinner will feel when he begins to turn to God. He will realize his position as a rebel to the

government of heaven and an enemy to God. This brings, third, Confession of sin, an acknowledgment to God that sins have been committed, and a review of a sinful past, as so much time passed in rebellion to God and in the service of Satan. Upon this condition of passing our time, hangs much of the favor of God towards us; and if we serve Satan, how can we expect to receive credit from God. When we serve a temporal master in any capacity, we expect, and generally receive, temporal credit. So in the economy of grace. God creates us, and has a right to our service, and if we rob God of our time by serving the devil, God will punish us. When we neglect to serve God, we commit a greater robbery than the highwayman who takes in violence the goods which belong to another. When the repentant is willing to confess this fact, he is in a way to enter. Fourth. A conversion from sin. Conversion means a changing from, or turning from one course to another. True conversion means forsaking *all* sin. We may pass through the knowledge of, or conviction of sin; the sorrow for, or contrition for sin; and the acknowledgment of, or confession of our sins to God, and still be holding on to some darling sin as a sweet morsel; as it were a reserve for Satan to keep his claim upon us. We must yield wholly to God, forsake all and follow Jesus; part with *everything* that could possibly lead us astray. We cannot indulge in gluttony, dram-drinking, lying, cheating, stealing, rioting, swearing, Sabbath-breaking, or any other sin, without drawing upon ourselves the condemnation of God, and punishment for the violation of His commands and laws. Let us not presume to imagine ourselves truly converted while we cling to *any* besetment as a preference to the work of God. We may attach our names to the Church of Christ, and settle down in the conviction that we need nothing more. Church membership alone will not save us in the hour of death. Love to God and man is the sign of true work done. We may *live* in the Church, but death in Christ must

save us. Have you Christ, my friend? Is the *Word* a part of your life, a balm to your soul? Can you give up all for Him, and say: Here am I, Lord. Speak, that I may hear Thee. Young friends, can you love Christ as your *first* love? Seek Him *now*, that you may not die in sin. You may die at *any* time. You have no lease of your life. Full of life now, Death may lay his hand upon you soon. Take Christ at His word, and God will bless you, and life will wear new charms for you. Joy will be yours, and love will warm your heart to praise God. O, that there was more *love* in the world. God is Love! The Word is Love! It is *this* that the text calls you to have. It is for love that you were made. Not hate and ill will. Give your heart to God, and serve sin no more. God is your friend, but sin is not. You must serve one of the two. If you are for God you are not for hell. Watch and pray! Keep a firm trust in the Word which will save your soul. Did you ever think of this *Word* that can save your soul? Turn to Him in Faith, and He will save you. Give Him your heart, and he will bless you. Amen.

IDLE WORDS.

But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. Matt. xii. 36.

How often do we see this solemn declaration of our Saviour set at naught among mankind. Go where you will, among members of all classes of society, and often the words you hear, tell the same tale of condemnation. There are three distinct propositions to attract special attention in the text. First, consider what *are* idle words;

Secondly, the account rendered;

Thirdly, the punishment inflicted.

First, consider what are idle words. Words without substantial meaning, tending to produce lightness and vanity, to excite the ridiculous and frivolous; words

that call out the approbation of the base passions of human depravity, that have for their object the degradation of man, that often come clothed in the garments of innocent pastime, catching the seeking deathless spirits of the youth, and polluting the temples of God's erecting, that should become the habitation of the Holy Spirit. O how often do we hear the empty joke, the ribald jest, and still worse, the dark sin freighted words of obscenity and profanity, coming from young hearts already grown old in sin, who put at defiance, by their vile manners, every approach to work a reform within their souls. Yea, more, there are words freighted with romance, fiction and a long array of serpentine influence that dissipate and destroys instead of elevating and purifying. Again there are words laden with infidelity that would destroy the influence of the Word of God from among men, were their poison not subdued by the watchful influence of God's spirit prevailing in the hearts of His servants. These often come in the name of Christ, under the garb of religion, and assume the forms and office of angels of light, while they sow in their train the seed of of unbelief and despair. By professing to be true, they disseminate a false glare that would lure the deathless enquiring soul into the swamps and quagmires of sin and destruction. Go through the libraries of the infidel and sceptic, view the ponderous volumes of worse than idle words there displayed, freighted with their loud pretensions, their sly insinuations against the word of God, their open opposition to every thing sacred and elevating, and substituting instead, a false philosophy, a long array of empty verbiage and poison of a deathless character, as through the never dying cycles of influence, they stand as perpetual monuments of Satan's work upon the souls of men; and well may you tremble at the destiny of their authors. The Infidel Paine, upon his death bed, was pointed to the Saviour by a Christian friend, but in his agony exclaimed, "I may indeed look to Jesus *now*, but the influence of my books will

run on when I am gone." Too truly did he speak, as thousands of dark-souled infidels stand up rebels to the government of Heaven to-day, as epistles of his idle words. Latterly we have a variety of isms, who "by their good words and fair speeches deceive the hearts of the simple" and "make merchandize" of all who listen to their sophistry and deception. They prey upon the souls of the careless and unawakened, as the vampire saps the life blood of his sleeping victim. Their manner of approach to their intended victim is an index of their real character; first, fox-like and serpentine, and if resisted they become detracting and persecuting. Lacking the holy boldness of truthful effort, they dare not speak with that authority with which Jesus spake, but with the covered approach of condemnation, first lure and then destroy. "By their fruits ye shall know them," and the fruits of their idle words are seen in the would-be respectable sceptic, rationalist, materialist, and all that long array of opposing sentiment that withstands the truth and seeks to crush from the hearts of men the generous principles of Christian liberty. Let us beware of this class of idle words especially, lest we make shipwreck of faith and a good conscience, and are turned upon the world as opposers to the weal of mankind, shunned by the good, and a bye word to the careless and unthinking. How many young men, useful in promise, have gone to their graves in infamy and disgrace, by listening to the idle words that have been poured into their seeking spirits from time to time. The young mind is an absorbent, continually imbibing instruction of *some* kind, and if not furnished with sound doctrine and healthy spiritual food, will readily grasp the idle and dissipating, and what greater proof do we need of the naturally depraved state of the human heart, or the original sin of Adam's race, than this readiness to receive the idle and perishing. Young friends, however prone you may be to indulge in light frivolous speaking, under the garb of fun and so-called *innocent pastime*, remember the

admonition of the text, and shun the transient and fleeting. Better to have a sober cheerfulness, that keeps up a perpetual sunshine in the heart, and serves as an avenue for substantial communication, than to dissipate the soul in unmeaning nonsense that not only destroys yourself, but depraves the hearts of those with whom you come in contact. Parents and friends of the young, much depends upon you as to the aggregate of idle words you throw into their waiting souls. The conversation you engage in in the family circle, the books you put into their hands, the influence exerted in the general relations of life, all call forth your watchfulness and restraint, and make an imperative demand upon your responsibility and standing as guardians of the rising generation. The best inheritance you leave a child is a steady perseverance on your part of sobriety and sincerity. When the cold clods of the valley have closed over your breast, the dear ones you leave behind will seek your quiet home, and remember with a sweet consolation the good words of restraint and love you may *now* administer. Much do we all need to practice that wholesome command, "Be sober, be vigilant, for your adversary the devil goeth about seeking whom he may devour. Let us next consider, secondly, the account rendered. The sense in which the word *account* is used here, is that of an answer to the enquiry, "how have you filled your probation!" How have you passed the valuable time given you, in which you might "work out your salvation with fear and trembling." This account will be rendered at the bar of conscience when death calls you away from your present state of existence, next at the gate of paradise to determine the condition and resting place of your immortal soul until the resurrection, and lastly, on the resurrection morn, when the dead, "both small and great shall stand before the Son of God." How forcibly would your words then come thronging upon the book of remembrance," as it portrays

"All this thinking soul hath thought,
All this mortal part hath wrought
Of glory and of shame"—

and there upon the table of memory will stand engraven as indelible and lasting as eternity itself, the *unrepented* of idle words which you have uttered in your brief career upon earth. Is it a useless caution to urge upon you to "beware what you utter or communicate to your fellow men?" Think of it old and young, and especially you who are apt to make light of others, because of their soberness and earnestness. You may soon all be called to meet the pale horse, and his fearful rider, and with no time to ask forgiveness, find yourselves upon the portals of eternity, with your sins of idle utterance crushing you under their weight of condemnation in the sight of an offended God. It may seem all well *now* to bask in the smiles of a heartless applauding world, with the prospect of death in the far distance, but you have no lease of your life; and the dark account which now perchance you would be *obliged* to render, will become still more hideous and fearful when brought to the light of that eternal day, when all shall stand in their true and unveiled character in the sight of High Heaven. Make haste then to check the rising word of lightness and vanity, of destruction and scandal, or of obscenity and profanity, which may ring out upon the air with tell-tale evidence of the corrupt state of your heart. Jesus says, "*Out of the heart*" comes the streams of uttered pollution which contaminate the sin loving sons and daughters of a fallen race, and bear this in mind, it is easier to give utterance to idle words than to check them. With the account to be rendered, in view, the awful consequences of the judgment day rising uppermost in the eye of the mind, and a sweet reliance upon grace given for your day and trial, check the empty vehicles of thought which may crave utterance at the door of your lips. The unruly member, the tongue, "can no man tame," the Apostle says, and how truly is this verified every day of contact with the world of mankind, I leave to your honest acknowledgment of what you and those around you utter in social intercourse alone. Let us now view

thirdly, the punishment inflicted as the result of our condemnation for the utterance of "idle words." "The wicked shall be turned into hell with all the nations that forget God." On the resurrection morn, all shall be raised, and "they that have done good, to the resurrection of eternal life, but they that have done evil, to the resurrection of damnation." Damnation is banishment from the favor and presence of God. O how terrible will sound that sentence to many, "depart from me ye cursed into everlasting fire, prepared for the devil and his angels." And must "I bear this punishment" asks the fearful soul, "because I have uttered a few idle words each day for a good part of my life?" Yea verily, unless ye repent "ye shall all likewise perish," is the terrible sentence that falls upon the sinning ones of earth. Let repentance then be the open door of your deliverance from the death "that never dies," this just punishment of a just and angry God. Do not delay until to-morrow, for you *may* be in the cold embrace of death, ere another sun rises upon the sin-laden earth. "Now is the accepted time, *now* is the day of salvation," and you "may make your calling and election sure" by a hearty return to God, and a trust in His mercy to protect you from a future disobedience of His commands.

CHAPTER XI.

HOLY TEMPERS.

How much of the *real* happiness of our lives depends upon our tempers. We come in contact with each other, and if there is sharpness in our tempers we breed it in each other, and unhappiness is the result. It is not the amount of our possessions or the worldly honors that are heaped upon us that are to be sources of our real happiness, but the sweet inner life of *love* that feeds upon the *hidden manna* of grace. In every

duty of life this exhibition of genuine holy temper is the secret of true enjoyment. The Prince cannot enjoy his realm without it, and the poor hovel is turned to a palace by its presence. It is found in Christ.

JOY.

A rich christian treasure is joy. It laughs from the handiwork of God both in man and nature. It gladdens the heart, and lifts the soul in ecstasies at the contemplation of God's dealings with His creatures. Heaven's best gifts are unrelished without it, as it opens the heart to a proper appreciation of what God bestows upon man. Joy is manifested at the completion of any great and good deed. There is joy in Heaven over one sinner that repenteth more than of ninety and nine just persons who need no repentance. Reader are you converted to God? If not, repent now and make glad many hearts with joy.

EVERY DAY LIFE.

What a fearful thing it is to live, may be said without extravagance when we contemplate the incidents and accidents of life, the many influences that work upon society, the thoughts that excite and the emotions which move the soul from its depths. How much of Christ do we not need to help us to live aright, to buoy up the heart and give an earnest of heavenly favor. If we are true believers the spirit will help our infirmities, and cause us to forget many things that may be said about us and done towards us. Religion, how blessed thou art!

REPENTANCE.

Be not very sore, O Lord, neither remember iniquity forever; behold, see, we beseech thee, we are all thy people. Is. LXIV. 9.

The prophet is calling for the mercy of God to rest upon his people, that they be not destroyed in their sins. Have we not reason to cry in the same anguish

of spirit to-day? Many who profess to be God's people have need to implore God's mercy to rest upon them. Return to God, O, back-sliding Israel; give your hearts to God afresh, seek His forgiveness for past shortcomings, and prove your love for Him by a continuance in his ways.

CHEERFULNESS.

Cheerfulness is a fruit of grace. Nothing can give the heart of man a *steady* ray of sunshine but the love of God through the merits of Christ. God will have the glory of making men happy and cheerful, and although there may be many inventions wrought out to *amuse*, none can bestow the glad sun-lit images of true cheerfulness. Love to God begets love to man, and the Saviour was the blessed representative and propagator of this precious treasure. Where love prevails in the heart, cheerfulness is sure to have a place. The consciousness of doing good and evidencing a Christian spirit towards others, begets a cheerfulness of an enduring character.

THE CHARACTER OF JESUS CHRIST.

There is a blessed comfort to the believing heart in the contemplation of the character of our Lord. We cannot review His life as a man without realizing His character as a God. We must see the Divine beaming through the human as the sparkling gem shines amid the surroundings of the casket. We must realize His glorious oneness with the Father as we listen to the spirit-freighted words which fall from His lips, and see in His acts those divine proofs of his mission which cannot but be received by every rational mind as undeniable, and as evidences of that character which we must take pleasure in meditating upon. We see the laws of nature giving place in his conception, the power of God exhibited in the operations of the Holy Spirit upon the favored daughter of Adam's race, and by this proof of his divine character, we are promised a life

of usefulness and comfort to fallen man, such as could only answer to the fulfilment of the promise, "that the seed of the woman should bruise the serpent's head." We find Him born in a manger, His lot cast among the poor of this world, his childhood passed amid the associations least favorable to the growth of pride and passion, and prolific with influences to favor the development of that responsibility which His mission demanded, hence at the age of twelve years, He is anxious to "be about His father's business," so early had the importance of His heavenly calling impressed itself upon His spirit. But when convinced of the necessity of years to fully prepare Him under His parents' tutelage for the more perfect fulfilment of His mission, He readily yields to their authority, and submits Himself to the temporal training requisite to the upbuilding of a body in which His spirit could work for the salvation of sinners and the glory of the Father. We may profitably enter upon the supposed incidents of His early life, may see Him assisting His father in the pursuit of the means to supply the wants of His family, and thus bring from His daily life valuable lessons from which practical comfort can be daily drawn by the sons of toil and the tried in the race of life. Let us not suppose that because men are reared in an humble station in life that they cannot become among the most rationally useful and eminent in their day and generation, for the history of our Lord Himself warms the comforting thought that no station, however humble and obscure, may not yield its valuable aids to the spread of divine truth and those blessed influences which "maketh glad the city of the heart." We hear nothing of our Lord from the age of twelve to the time of His baptism by John at the age of thirty years. What a glorious page of unwritten domestic history filled His life of eighteen years. We can only occupy this space by a lively supposition that His life flowed on through a channel of preparation for His mission as a Saviour, in the exercise of those blessed

qualities which must have cropped forth in the sight of those around Him, and which no doubt, were unappreciated, as the treatment he received at the hands of his own townsmen verified when that mission began. Young people can learn a valuable lesson from His submission to His parents in childhood, the patient exercise of His duties as a member of their household in youth, and a comforting thought may come home to the bosom of every son and daughter of Adam's race that He was subject to the temptations of the flesh to which all are more or less subject, yet through all these, the spirit of God, of whom He was begotten, was preserving Him without sin, and preparing Him for the great work before Him. The converted believer can especially reap a blessed comfort from this reflection. He makes common cause with the "Friend of Sinners," he enters into lively sympathy with Him who "spake as never man spake," and by this comforting fellowship through the medium of the Holy Ghost, is enabled to bear up against the carping cares of life, and rejoice in the progress of every good word and work. Let us not therefore regard our position in life as beneath the notice and care of our Heavenly Father. If His dear Son condescended to take upon Himself the nature and occupation of common men, will not God the Father, for the sake of the Son, condescend to notice us for whom He stooped to suffer? Let us take courage and comfort from this thought, that He who "suffers not a sparrow to fall without His notice," who "clothes the lillies of the field," and "tempers the winds to the shorn lamb," will graciously call us into a profitable and pleasant field of labor if we but yield our hearts to Him "in spirit and in truth." We find our Lord proving his Divine character in the submission to baptism by John. He is willing to "fulfil all righteousness" in this and in every other ordinance, and this blessed characteristic of humility stands forth to our admiration in every stage of His brier history. As He is driven from His native village, He

testifies "that a prophet is not without honour but in his own country," a truism which is not less observable in this age of the world than in those days. He goes about doing good, without a home, having no particular place of attachment, and from this thought we may learn a valuable lesson, that to become attached to any spot of earth above another as possessing any peculiar virtue, is to doubt the power of God to make us useful in any locality. We also realize by His example that "here we have no continuing city," no resting place from which, in the order of God's providence, we may not at any time be called, and teaches the sinfulness of placing our affections upon earthly things in lieu of the heavenly and divine. He labored, too, "without money and without price," a living example of benevolence, willing to reap His reward at the throne of His Father in Heaven, thus teaching us a valuable lesson: that "it is better to give than to receive." He was ready to heal the sick, feed the poor, cast out devils, and forgive sins, yet all He desired in return was a yielding of the heart to the sceptre of His Heavenly Father. To save the bodies and souls of men, to provide a way for them to escape from the guilt and power of sin, was the object of His mission, and to accomplish this, He was willing to perform all offices for the benefit of mankind which called for His sympathy.

Thus we see the divine attributes of humility, resistance to temptation, obedience, performance of known duty, benevolence, love, forbearance, temperance, meekness, confidence in the Father, suffering for the sake of the truth, forgiveness of enemies, yearnings for their salvation, mercy, patience, faith, all cropping forth in rich profusion in His blessed life for our comfort and example, and for which we should rejoice that the world was ever graced by such an exalted Being, and whose life and merits we can make our own, and reap in its contemplation a comforting encouragement. Let us then prize the blessed privilege we enjoy. Let

us take courage in our race of life, "and work out our own salvation with fear and trembling," trusting confidently in the promises of the Living Word, and yielding to the influence of that Comforter who is with the true believer "always, even unto the end of the world."

VALUABLE TEXTS FROM OLD TESTAMENT READINGS.

The Lord a refuge.....	Psalms IX, 9, 10
The Lord ruleth.....	" " 20
The Lord judgeth.....	" VII 8
The Lord defendeth.....	" " 10
The Lord trieth the hearts and reins.....	" " 9
The Lord is angry with the wicked.....	" " 11
Turn us again, O Lord.....	" LXXX, 3, 7, 19
Return to us, O Lord.....	" " 14
We will not go back from Thee.....	" " 18
Sing to the Lord.....	" 81 1

SELECTIONS FROM PAUL'S EPISTLES.

Boldness in the Gospel.....	Romans. I, 16
God's wrath revealed.....	" " 18
The signs of the Godhead.....	" " 20
No respect of persons with God.....	" II, 11
The true circumcision.....	" " 29
None righteous by nature.....	" III, 10
Christ offered to all.....	" " 22
Faith establishes the law.....	" " 31
Justification by faith.....	" IV, 16, & V, 1
Love of God shed abroad.....	" V, 5
Continue not in sin.....	" VI, 1
The wages of sin.....	" " 23
Paul's dilemma.....	" VII, 15
His deliverance.....	" " 25

A PRAYER.

O, Lord come into my heart and dwell forever. Rule within me to the expulsion of every sin and the subjection of every passion. Increase my desires and means for usefulness. Continue to prompt me to duty while life lasts, and when done with me on earth, receive me to Thyself in Heaven for Christ's sake, Amen.

THE LIGHT FROM ABOVE.

There is a blessed light which shines into the heart that has received Christ. It is the light of the Holy

Ghost, cheering to the soul, comforting the heart in its life pilgrimage, while it mercifully directs in all the concerns, spiritual and temporal, of those who yield to be saved by grace. Reader, have you this light, are you under its comforting rays? If not, come to that fountain open in the house of David, that you may bask in the precious consoling streams of glory which the Lord casts upon those who believe unto salvation.

THE FEAR OF MAN.

“The fear of man which bringeth a snare.” Bible.

Of the weapons wielded by the enemy of souls, to prevent sinners from turning to Christ, a man-fearing spirit roused in the heart, is one of the most subtle and powerful. Especially among young people, is it prevalent in an alarming degree. The heart of the sinner may be convinced of his need of saving grace, the will may be moulded into a ready obedience to the gospel call, yet the fear of what others may say, the criticism of ungodly companions, comes in like a thief to banish the impressions produced by the preached word. The seeker may have in his past experience, either spoken or heard much against the followers of the Lord, and now the enemy of souls urges that if he continues to seek and serve God, the same things will be said about *him*.

This snare has been the means of many souls being lost, and when a movement of God's means of grace, awakens the sluggish souls of men to a sense of their lost condition, a multitude of busy tongues at once are at work to draw back to perdition, the poor awakened heart. *Grace* is required to resist this weapon of Satan. Decision of character, firmness of purpose, deafness to the alluring cries of the world, and other fortifying fruits of the spirit are much needed to sustain the fluttering heart as it is about to set forth on the Christian course. Bunyan's Pilgrim put his hands over his ears and cried “Eternal life,” when he started from the city of destruction, for Mount

Zion. So must every Christ-bound soul shut his ears against the detracting sallies of his sinful associates, and press forward in the way, fully determined to overcome every difficulty. May God give you grace youthful reader, to go forward in the *fear of the Lord*. Amen.

FALSE TEACHING.

The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof. Jeremiah, v, 31.

The worldly state of the Church described in the text, will be lamented by every true child of God. When the spirit of God is grieved from the Church by the iniquity that prevails in her border, her "prophets (or teachers) prophecy (or teach) falsely," out of the sinfulness of their hearts, they covet the perishing things of earth for their own sake, and bear rule by their means, trusting in the influence of wealth as their arm of power, not realising that it is in the power of the Lord to raise up some influence to overturn their strongest earthly hopes.

The spirit of the world is enmity against God, and when worldly consequence gains the ascendancy, spiritual experimental religion is undervalued, the wholesome doctrines of the written word are turned from in disgust, human inventions and "doctrines of men" are taught, and take precedence, while the Lord Jesus Christ is persecuted in the persons of His believing children, by a *proud, imperious, man-made* hierarchy. Do not these charges apply to some so-called Christians at the present day. Are there not many "who have a name to live and are dead" *spiritually*? Do not the people "love to have it so?" Is it not flattering to their carnal nature to pamper to their appetites and passions with easy-going doctrines that can be gone through without the self-denying obedience enjoined in the written Word. Look around you, friendly reader, and make the application to those who deserve it. There are many to whom it may be applied.

EVERY DAY ACKNOWLEDGMENTS.

“Acknowledge the Lord in all thy ways and He will direct thy paths.”

If we would truly serve God in Spirit and in truth, we should stay our hearts continually upon Him. We cannot put on our religion as a cloak and take it off at pleasure, serving sanctimoniously one day with eye-service, and playing the sinner's part the next. We must be continually looking for favor from on High, and we will not be disappointed, for He is faithful who hath promised, if we come to Him He will in no wise cast us out. *God will reward us in proportion as we live for His favor.* The true life is in the soul, and if we yield to be influenced by the Holy Spirit, we will find it an easy matter to acknowledge God in all things. If we grieve away the Holy Spirit, and yield to Satanic influence, we may expect that Satan will send some fiend from the pit of hell to ride us into misery. We can live in the enjoyment of gracious influences if we will but go out in prayer to God for His divine favor, and that too amid the busy concerns of life, a prayerful spirit may be exercised continually, and God acknowledged in the everyday things of life. Many Christians allow the world to cheat them of their spiritual enjoyments, by becoming wholly absorbed in its concerns and through the everyday cares of life Satan enters, and finds opportunity to dampen their religious fervor and take up their probation in his service. One care after another rises upon the mind, this worldly duty must be performed, and *that* one must have attention, until the time is *all* consumed. If the time on earth in which we are to “work out our Salvation with fear and trembling” be intruded upon and occupied by Satan that the heart may grow hard and the spirit of God grieved away, a triumph is achieved by the enemy, and Christ loses a part of His blood-bought purchase. O, that the children of men might *fully* realise the *necessity* of serving God in the short

time in which they have to live. May God be acknowledged in all things, that His creation may praise Him, and "all know Him from the least unto the greatest." Amen.

FRUITS.

Wherefore by their fruits ye shall know them.—Matt. vii, 20.

"A tree is known by its fruits." The character of a man is indexed by his expressed thoughts and actions. We see mankind by the fruits of their lives. "The kind of spirit they are of" is the prompter of the thought that speaks forth in a word or finds exhibition in an outward act. When a child, in our hearing, utters an oath or evil word of any kind, we see the fruit of evil association, and lack of parental care. If we discover a good disposition through pleasant words and gentle manners, we see fruit of proper training. In men and women, we read, either the nature and admonitions of good principles, find them living epistles of God's saving mercy, or the representatives in some form of Satanic influence. In households the same fruits appear of good or evil prevailing, which characterise individuals. Households form communities, and the fruits exhibited in a neighborhood are a sure index of the *kind* of character possessed by each. A rum drinking, wicked, gospel-opposing neighborhood, will send out its representatives of Satan to poison the world with its corrupt *fruits*, while a gospel *loving*, righteous and God-obedient community shines in the world with blessed *fruits* of saving grace. A good tree *will* bring forth good fruit, while an evil tree will produce evil fruit. Let us not condemn a tree until we see its fruit, nor a man until we read through an impartial judgment, the fruit of his life. Let us not judge from a prejudice or spleen, but endeavour to look upon the bright side of every character, that we condemn not without reason. Amen.

GOD'S ORDER OF WORKING IN THE DISPENSATIONS OF GRACE.

“God’s ways are not man’s ways.” His order cannot be confined to the routine of man-made ordinances.

The Holy Spirit in His offices upon the heart of man, and in the watch-care of the Church, steps aside from the formulas and order which man would dictate, and is not restrained by rituals or external performances. He exalts whom He will, and deposes whom He will. He elevates the poor and humble, and depresses the rich and haughty. No temporal favoritism can influence His counsels, nor titles and honors win His special favors, and He hath “*chosen the poor of this world rich in faith,*” and heirs of the kingdom promised to those that love him. Let us not confine our service of God, to the notions, modes and names of any particular branch of the Christian Church, lest we find our hearts sinking into the narrow lines of bigotry and superstition which characterize the unconverted heathen. “He alone is free whom the truth makes free,” and “where the Spirit of the Lord is there is liberty.” If we attempt to seek the favor of God through the works of men, we surely will fail, but if we trust in the order observed by the Spirit of Truth, we may go confidently forward, however peculiar and eccentric our lives may appear in the sight of our fellow men. We are in danger of running into the sin of formality as soon as we look upon any special ordinance or church as only *the favored of the Lord*. This order of God’s working dissolves the pretensions of Latin Apostolic succession, demolishes at once the time entailed ceremonies of ritualistic religion, and gives free course to the operations of grace upon the hearts of the children of men, while it preserves the order of Church assemblies and other means of grace.

THE SIGNS OF THE TIMES.

We see much of interest in the “signs of the times” at present. The time *generally* agreed upon, for the

downfall of Popery, has arrived, and every shrewd observer of the political sky, will see in the late efforts to strengthen the Holy See by the power of the sword, a desperate struggle to preserve existence of a huge system of iniquity. Twelve hundred and sixty years, the world has struggled under the night-mare influence of Popery; but the fiat has gone forth for its downfall and a comparatively short period will see the world "breathing free" from the "Great Apostacy." The Prussian campaign gave Popery a blow from which it will never recover, and the stirring events of the past year are but the opening acts of the great drama, when the kingdoms who have so long been deceived by her sorceries, shall "burn her with fire," and obey that God who will "put it into their hearts to fulfill his will" in the overthrow of the modern Babylon. The "Man of Sin" is fortifying himself that he may exalt himself above all that is called God, and "set himself in temple of God showing himself as God." The political "earthquakes in divers places" indicates the approach of that time when the Son of man shall rule in the hearts of all men, that the kingdoms of this world may be brought to his feet, and when all shall know the Lord "from the least to the greatest." When we rise above the carping routine of worldly life, and look from a spiritual stand-point into the concerns of the world, we need but the wisdom of grace to apply the passing history of the world from time to time, to the fulfillment of prophecy and the great plan of the Almighty. "God is in History," riding forth to accomplish his great designs, and with the help of the Holy Spirit in answer to prayer we may "discern the signs of the times," and bring forth many comparisons and allusions to passing events that will prove instructive and valuable in drawing the heart away from the perishing things of time and sense, to centre it upon the eternal and abiding. In this we claim, that the meditations of the heart upon the passing events of the times is both profitable and necessary, if we

would live up to our privileges as children of God's care. Christ himself exclaims, "ye hypocrites, ye can discern the face of the sky but can ye not discern this time?" And are we not coming under the same condemnation if we neglect to ask grace to "discern the signs of the times?" The uneasiness in the Ottoman Empire, the threatening attitude of Russia and Prussia, the Fenian troubles, and the wholesale movements of Louis Napoleon in his efforts to convene an European Congress to recognise him as dictator, all evidence a general consummation of those events which precede the early advent of the Saviour of mankind. Can this be doubted? Are we willing to shut our eyes against this truth?

SHAKSPEARE AND THEATRE GOING.

We often hear Shakspeare lauded as a poet, and sometimes placed in the hands of young people to read. As the reading of the young has much to do in the formation of character, we ask if it is right for us to place anything in their hands that tends to the formation of a loose character. Surely you say not. Again, does not the reading of Shakspeare create a looseness of habit and a thirst for theatre-going, and is not the theatre an open door to the pit of hell? If it is wrong to place Shakspeare, Byron, and other poets of like ilk, in the hands of children and youth, is it not absolutely out of the way for *us* to read them? Children are imitative creatures, you know, and it is hard to cause them to desist from what is practised by us. Then what is our *duty* in the matter? Positively to place good, religious books in their hands instead of the exciting pages of worldly-minded poets and novel-writers.

WHAT IS TRUE INDEPENDENCE?

We hear much of *independenc*, *liberty*, *freedom*, &c., but let us ask what is *true independence*? Is it the commonly received notions of disobedience to religious

restraint, a disregard to the commands and ordinances of God, and a contempt for the wholesome regulations of law and order? Shall we cast aside the principles which control society, and run wild in our extravagant notions of *false independence*? The fanatical cry of *Liberty, equality, and fraternity* in evil, was the passion-rousing watchword of anarchy during the French Revolution. *False independence* caused blood to flow in the streets of Paris. Principles are the same to-day. It behoves us to realise that true independence arises from obedience to the commands and ordinances of God as exhibited through religious and social regulations, in respect and obedience to all lawfully-constituted authority, a regard for reasonable social restraint, and for the opinions of others, that we may be all subject one to another. 1 Peter v. 5.

LOOK UNTO JESUS.

LOOK UNTO ME AND BE YE SAVED, ALL YE ENDS OF THE EARTH—XIV. 22.

Fellow-mortals! what are you living for? is it happiness? Look to Christ! Is it for fame? No thrills of fame equal the joy arising from a knowledge of being in His blessed service. Do you desire wealth? Come to Him and lay up treasure in Heaven. Do you wish delightful company? Join the saints in light. All that heart can wish is found in Him. He will be all in all. His service is delightful service, but the service of sin and Satan ends in spiritual death. Look unto Jesus, *all ye ends of the earth*. He is able to save all who put their trust implicitly in Him.

"Come, *all the world*, come sinner thou,
All things in Christ are ready now."

Give your hearts to God, ye poor deluded, sin-sick wanderers on life's highway. Come to Him while you have life and power. Look unto Him and by faith receive a balm for all your griefs. Put not off your return, but come *now*. Cast your care and burden upon the Lord, and He will receive you. Come to Jesus before it is too late.

THE REWARD OF SIN.

The reward of sin is truly an undesirable one. Yesterday, in our travels, we passed the residence of a man who had long been addicted to drink. He had in possession a fine farm; his aged parents were residing with him; a payment remained to be made on the farm of £200; money was placed in his hands by his parents to meet it, with expense money in addition, and he starts for the city, fifty miles distant, to clear off the mortgage. Arriving at the nearest village he is constrained to drink, indulges to intoxication; his money is filched from him; he becomes sober after a time, returns home, but allows his people to think that he has paid off the mortgage. They know nothing to the contrary until the time expired for the land to be redeemed, when the bailiff came forward to seize upon and expel them from the land. The poor aged people were thus thrown out of a home by the sin of their son. O, "the way of the transgressor is hard," and God's judgments sooner or later descend upon the sinner. View this case, you who advocate the use of intoxicating drinks, and keep silent.

LETTER TO A FRIEND.

DEAR B.,—It may seem like presumption in me to address you again so soon, but there are thoughts in my mind which I cannot refrain from giving utterance to. I wish to look upon the bright side of things as much as possible, yet not with a false view. Merged in the world's concerns, it is hard to view from the true standpoint of spiritual attainment; and when all is going well with *ourselves*, we are apt to sink into the syren solace that it is all well with *others*. What is the true state of the case respecting the condition of Zion? As individual Christians should we not ask the question in *earnest*? I do not refer to temporalities, but her *spiritual* status.

Oh, that we might ask this question oftener—Why

are we not in a revived state? Why does not the day-spring from on high visit us? Prayers have arisen to the throne of grace without number, and why are they not answered? Ah, backsliding, unfaithful Zion is driving the Spirit from her borders. Where is the remedy? Return, O wanderer, return. Return from resting upon formal service, from pride, from worldly dependence. Oh, that we might be faithful in stirring each other up to a more diligent service, to a greater dependence upon God, and a closer walk with Him. Be warned against the fascinations of political intrigue, the pomp and circumstance of worldly wealth, and the flatteries of those who court your favour through selfish motives.

“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord,” 1 Cor. xv. 58.

The necessity of exercising firmness and perseverance is strongly set forth in the text. Paul was writing to converted men, and urges them to diligence and watchfulness in view of the danger of getting weary in their Christian journey. Would this and kindred admonitions have been given in the gospel had there not been a possibility and even a *probability* that Christians would fall from grace unless they gave diligence to make their “calling and election sure” by persevering unto the end, that they might be saved. This thought will bear a reasonable contemplation.

POPULAR HUMBUGS.

One of the most injurious features of the times, and an active enemy to spiritual growth, is *popular humbugs*. Men conceive and inaugurate a full-grown hobby, and when it is well fed by lively imaginations and brains thirsting for *novelty*, it is leaped upon and rode to death by its fanatical masters, often at the expense of the public weal and their own ruin. The South Sea bubble, the ultra-abolition humbug in the

United States, the "many inventions," patent medicines, gimeracks, and fashionable notions of the present time, may all be classed as enemies to Christian liberty, under the name of *popular humbugs*.

THE GRAVE.

"Another week nearer the grave." This sentence was a few minutes since uttered by a young man, half in jest. Oh, that it might be *fully realized* by him. *Nearer the grave!* Young reader, do you realize that each returning Sabbath speaks a weekly warning to be prepared for the grave. *The grave!* How do you view it? It is the end of life's gauntlet for this fine body you dress and nourish. It is the ultimate of your probation. Your accountable spirit cannot possess its poor companion the body beyond *the grave*. The sands of time are run in your hour-glass, and what then!

Did you ever contemplate the grave? Do you realize, when you follow departed friends to their long homes, that you must soon, at best, be in their condition? I present this thought over and again, that you may grasp it *fully*. *Are you prepared for the grave?* "It is appointed unto men once to die, and after death the judgment." "As the tree falleth, so it lieth." "As death leaves us, so judgment finds us." Ah! these are *unerring truths*. How will you evade them? Come to Jesus, and deprive the grave of its victory. Christ alone can take from your soul the horrors of the grave. Jesus Himself has been *there*. But He rose again to glory, and so may *you* through His atoning blood.

EXTREMES IN RELIGION.

We sometimes hear the terms "extremists," "fanatics," "madmen," &c., applied to zealous Christians by a certain class of people, more known by their opposition to Christ than by their love for His cause. There *are* two great extremes in every man's probation;

one is heavenward, the other toward hell. If we start in the Christian course and *persevere*, we run in an opposite course from the man who is in the service of Satan, and to *him, seem* to be "extremists," "fanatics," &c. The natural man knows not the blessings and comforts of the "extreme" which he denounces. The things of God are "foolishness unto him," and Satan uses him as an instrument to oppose the truth, by causing him to denounce what he does not understand. Let him once "acquaint himself with God and be at peace," and how soon would his objections vanish, and the fancied "insanity," "fanaticism," and other nameless qualities which he applies to the Christian would be found oftener to apply to the devotees of sin than any other. Persons have often been charged with insanity on the subject of religion by the ungodly when they have turned to God, and suffered much odium and inconvenience in consequence.

THE STATUS OF THE TIMES.

How should we view the state of the world's affairs at the present time. As believers in the redeeming power of God through Christ, we ought to have his mark upon our foreheads and thus forearmed we can be forewarned against the evils of the times. The contending political elements are of the earth, earthy, and represent earthly policy in which the devoted meditative Christian has no part. His duty is to trust in the Lord and await the issue, that he may not be confounded in the great day of the Lord's visitation. O, may we hide in the rock cleft for us that we may pass the time of our sojourning here in the fear of the Lord. Amen.

A SIGN OF THE TIMES.

The following dialogue actually passed between a member of the Church of England and a Methodist tract distributor, lately. It is a fair exponent of the

existing state of opinion in the English High Church, and the Dissenting bodies.

Distributor. I have made bold to call upon you with some tracts, books &c., supposing you as a Protestant, would be likely to encourage such efforts.

Member. (After a careful examination in which no special evidence is found of a Church Authority;) Well I believe we need no more books of this kind circulated in the land. We have already too much matter of this kind afloat.

D. Do you not believe in this kind of means to do good?

M. If it comes through the proper authority, sanctioned by the Church it may do, but not unless.

D. What Church authority do you consider has the right to distribute the word of God.

M. The *Apostolic* Church to be sure.

D. That sanctioned by the Latin *Apostolic* succession I suppose?

M. Yes, and none other has a legitimate right.

D. Are you not willing to admit that the dissenting Churches are doing *some* good?

M. I have no right to admit they are.

D. Are not the labors of Wesley, Whitfield and others, who have not received their authority through the *regular line*, acceptable to God, think you?

M. *Wesley was a heretic*, and what right have I to admit his authority to preach the gospel, or any who come in his wake? They are false spirits!

D. Well Sir! Since you have taken such ultra ground, you shall have your own with interest! (Positively and with earnestness,) Who were the early reformers as viewed in the eye of the Romish See but *heretics*. How far are you from the scarlet woman with your high claims of *Apostolic succession*? Sir the words you utter as an index of your principles, *if allowed to take effect*, would march the arm of the state to the persecution of the Christian Church. Luther, Calvin, Melancthon, Knox, Wesley, and the host of martyrs

which now wear white robes in glory, were voted heretics, by the same diabolic spirit which you now stand an exponent of.

M. Beg pardon, three years ago I had a view that admitted *there might be some good done* by the dissenters, but I have lately been reading the claims of *the Church to compel them to come in if they will not come willingly!*

D. Worse and worse! The more you attempt to justify your position, the more hellish and non-tolerant it appears. Your own confession admits that you are sinking into the poison of ritualism and High Churchism. You will soon be ready to throw off the gown and take the pike. Such theories as you advance need the sturdy ban of Christian condemnation to descend heartily upon them and drive them to the bottomless pit where they belong. It is a good thing we live under a constitutional government which allows the liberty of worship according to the dictates of conscience. Such ideas as you advocate would soon destroy its force if they *were allowed* to prevail.

M. I have thought we lived under a government allowing *too much* privileges in worship.

D. Thank God the majority of people, are not of your mind. We would soon be passing through the fiery ordeal of religious persecution. Your ideas would soon crop forth in the faggot and bayonet. With reference to *Methodism*, I defy *you* or any other man, to find anything in its catechism or working polity that conflicts with the word of God. With your sweeping non-tolerant assertions, a spirit is manifested that will not only drive true Christians from the pale of the Church, but will draw the condemnation of God and Christendom upon your head. I would advise you to consider your position, and see where you are drifting. Your position is not only *ridiculous*, but absolutely *one to be condemned* by every lover of Christian Liberty. You are trying to put on the robes and notions of the Romish See, and at the same time claiming to be fol-

lowers of the reformers. Do you not see how inconsistent you are? Where is the British constitution under your non-tolerant sceptre? How soon would you not do all you could to trammel the right of worship according to the dictates of conscience.

THE PHILOSOPHY OF HUMBUGS.

One of the most serious obstacles to the spread of the gospel is, the tendency to run after humbugs. Fortune telling, black art, phrenological parade, and all that array of false philosophy which seeks to place the marvellous and mysterious in lieu of the stern truths of the gospel, are but so many straws at which poor human nature grasps to satisfy an immortal soul, and which consume the time of those who yield to their allurements. We may profitably consider some of the reasons why they succeed as well as they do. In the first place the ground is prepared in the heart of the victim by a void of the truth, and where there is a vacuum in the heart, Satan soon supplies a seed for its fertility to bring forth the noxious weeds of infidelity and scepticism.

The power of Satanic influence is exhibited in fortune-telling by the fortune-teller entering into the thoughts and desires of the victim, thus being able to read what has passed, in a review of his former life in his own mind, and the anticipation of his own wishes in future. The same sympathetic entering into the thoughts of another, is practiced by spiritualists, jugglers, and other emissaries of Satan. This truth has been tested by men of shrewdness and understanding, by thinking over a chain of circumstances in their own minds, contrary to the facts, and allowing their pretended life-reader to follow the train of their own thoughts, and thus bring forth a false record. As a test of this soul-reading, a gentleman entered a spiritualist medium room in New York City, and asked if he could converse with

the spirit of his wife, whom he claimed had passed into the eternal world. He immediately fixed his thoughts upon a dear friend that had died a short time before. The medium immediately followed the thoughts of his *supposed* victim, describing the person of the deceased lady, and even telling the cause of her death as reviewed in mind by the other. When all was over, and Satan was about claiming the victory, the cunning applicant turned upon his informant with the declaration that the lady was not his wife, that she was a departed friend, and that he had imagined the matrimonial relation between them, at the same time charging him with gross imposition. In the same way the fortune teller reads out the past and foretells the future through the thoughts of his victim. The phrenologist is enabled in this way to describe the character of others. When Satan fully prepares his agents with powers of sympathy, he gives them a crafty exposition of the state of their victims, that their time may be consumed amid the vague suggestions of fancy and the harrowing temptations of the enemy of souls. They who yield to the serpentine influences of fortune-telling, phrenology, spiritualism, and the like, are without common sense, or are opposed to the advance of truth, hence are either knaves or fools, and should be regarded as such. Beware then, youthful reader, of the catch-penny humbugs which float about the country to make dupes of people who are silly enough to follow in their train. You will find them agents of Satan, caring only for money, and willing to deceive all who will yield to their influence.

BRIEF THOUGHTS ON BUNYAN'S PILGRIM.

The typical allusions of Pilgrim's Progress must find an echo in the heart of every Christian. His first awakening, his start for the celestial city, the deaf ear to the cries of wife and children, the resistance to the persuasions of Obstinate, are typical of the

necessary perseverance of the Christian upon first setting out in the service of God. Satan will throw many obstacles in the way when first we set forth, but we *must go* forward. The slough of Despond is an emblem of the sinking of heart that the new-born soul experiences when first he is attacked by doubts and fears on his journey. But desponding doubts will give place to courage and hope, if the youthful pilgrim, but look for help from the written word and the spirit of God. The meeting with *Worldly Wiseman* from the town of *Carnal Policy*, presents a type of a class of men who are ready to rest upon their *moral practice* for salvation. Beware of such, young Christian: The young convert is often led to rest in the law, as was Christian at Mount Sinai, until aroused by the warnings of Evangelist. The wicket gate to which Christian was directed, is typical of the open door of pardon to all who will seek it. Christian found it a blessed door of comfort to him. The dusty parlour is like the heart of man filled with the dirt of original sin. The two lads, Passion and Patience, are types of the men, the former of those who will take their portion in this world, the latter in the world to come. Choose, dear readers, the portion of Patience. The fire burning against the wall, is the enkindled grace in the heart, fed by the love of Christ for the souls of those who truly persevere in his service "unto the end." The evil one may throw the water of sin upon this flame, but it will still burn higher, while Christ pours in the oil of his love. The Lord Jesus will "never forsake those who put their trust in Him," and will continue to feed the flame of grace in the heart of the *trusting believer*. The man of stout countenance is emblematic of the *persevering* Christian, the man in the cage of one who has sinned away his day of grace, who, from a lack of watchfulness, fell from his profession in Christ into despair. Let us make our "calling and election sure" by "watching unto prayer." The man in bed is

typical of a guilty conscience. O, the misery of a conscience awakened to its own sinful condemnation by the light of the spirit and the progress of Christians on their heavenward course. Which will you enjoy reader, a "conscience void of offence," or one full of guilt and condemnation. Trust in the atoning merits of Christ, press to the cross and God will bless you with freedom from sin. Christian toils up the highway of repentance until he reaches the cross, when his burden of sin rolls into the sepulchre of forgetfulness. Reader, if out of Christ, are you willing to come to Jesus that you may find in Him, freedom from your sins? O, turn to him now and be freed from sin and death.

But they that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run and not be weary; and they shall walk and not faint. —Isaiah, xl, 31.

There is a precious promise offered in the text, as a reward for those who wait upon the Lord. "They shall run and not get weary." When men run their bodies tire, but in this spiritual race they do not weary. Thank God, the Spirit buoys them up, and gives them a power of endurance free from weariness. Let us take God at His word and look to Him for strength to run the race patiently. "They shall walk and not faint." A man on his journey often faints by the way. He feels a weariness of the flesh, but the spiritual aid drawn from God by those who wait upon Him through prayer and supplication, the reading of the Word and means of grace, gives the fainting spirit rest and comfort. Amen.

THE HAPPY LAND.

O, happy land, O, happy land,
When shall I reach that blissful shore;
When shall I join the happy band,
And from my Jesus part no more.

When will the bonds that bind me here
Be severed, and my spirit freed
From earth's dark shackles to appear,
With those who for the faith did bleed.

May I unto the end pursue
 The way which Thou hast bid me go,
 O Lord, and since in Thee I view
 My hope, my joy, my all below,

Let me the mark still keep in sight,
 And press toward it in the skies ;
 That, by Thy spirit's guiding light,
 I with my Saviour may arise.

ADVICE TO A YOUNG MAN GOING TO CALIFORNIA.

DEAR YOUNG FRIEND,

You are leaving for the first time, a home-circle, cherished by the memory of many happy scenes and loving associations. You part with a kind and careful father, a loving and indulgent mother, warm-hearted brothers and sisters, and a circle of social influence amid which you have passed many pleasing seasons ; to go forth, *never to return it may be*, except as an occasional visitor. You leave home treasures, domestic comforts, and a sanctified family prayer circle, to meet the cold, calculating, heartless world. *May you fully realise your position now!* Instead of the pleasing softening associations of home, you will come in contact with dark-minded, heart-hearted men, before whom you will find it a hard cross to own that Saviour who has been so often held up to you around the home altar. Instead of the song of praise, and word of prayer, you will hear the empty joke and ribald jest, even the obscene oath and corrupting phrase which sickens the soul to dwell upon. You will be tempted to utter words and do deeds, which *now* at heart you loathe and despise. To meet these weapons of the evil one, you require a ten-fold greater degree of grace than now you call into exercise. Arm yourself with spiritual weapons "with which you may withstand all the fiery darts of the wicked." Remember the home-circle, the associations of the past, the prayers of parents and friends. Neglect not to often fortify yourself in the perusal of the Bible, be often found in prayer, watch well the tone of your conversation, and be careful

of your associates. *Ask grace to resist evil in every form*; own your Lord *in all places*, by a strong aversion to sin, and forget not that they who "wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Do not be "ashamed of the Gospel of Christ, for it is the power of God unto salvation." You may be instrumental by your example, in the salvation of souls, one of which would be of more value than many worlds. In your anxiety to get wealth, ask yourself the question, "what does it profit a man to gain the whole world and lose his own soul." May this solemn question cause you to prize more highly the "pearl of great price," that you may guard it in your own soul at all hazards, whether you gain temporal wealth or not. Seek out Christian associations, be instrumental in forwarding the Gospel in every way in your power, and seek grace to "preserve your vessel in sanctification and honor," that when you again seek the home circle, you may not be ashamed to step within its hallowed influence. Shun the rocks on which many young men split, namely, the brothel, the gaming table, the liquor saloon, and other lurking places of vice too numerous to mention. Remember your God and your character for Christ's sake. Amen.

LIP-SERVICE.

Wherefore the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.—Is. 29, 13.

Woe unto that people who trust in lip-service in their efforts to worship God. They may dissemble before men, may try to palm themselves off as Christians, but there will, nevertheless, be a visible evidence of a lack of the one thing needful, a certain willingness to please men, a desire to conform to the maxims of the world and follow the precepts of men. It is far easier for human nature to follow the dictates of worldly minds, than the soul regenerating offerings of the

Written Word. Like loves like, and "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." The fear of God being taught by the commandments and precepts of men, the child of sin easily grasps them and finds a partial solace for his grace void soul, but the true heart spurns these empty offerings to God as mockery and hypocrisy. Ritualism, formalism, and other make shift forms of worship, are but sad evidences of men endeavoring to palm off upon Almighty God a base cheat, and seek to curry favor with a world of sin and sensuality. O, where is the simplicity that was in Jesus Christ? May we return to our Father's House in child-like dependence upon His Divine promises, and never, never more depart. Amen.

THE SPIRITS INFLUENCE.

For as many as are led by the Spirit of God, they are the sons of God.—Rom. viii, 14. The operations of the spirit of God, upon the heart of the true believer, are more potent to produce workers for God, than any other influence that can be brought to bear. No apostolic claims, no educational privileges or *worldly authority of any kind*, can supercede the authority of God's spirit. No man has a claim to the name of a son of God, until the heart has felt the regenerating power of the spirit of God, and is led by it into the light and liberty of the children of God. There are four distinct steps to be taken by the sinner ere he can enjoy the privilege of a child of God. Firstly, *conviction of sin*. This implies a knowledge of the lost state of the human race by nature, under the sin and curse of Adam. Men in a state of nature are "all gone out of the way," "there is none that doeth good, no not one." This we see verified if we consider the condition of every unconverted man from the cradle to the grave. There is *no natural* goodness in man. If he withholds from the commission of sin it is through fear of the legal

penalty. *Lost and damned* is the state of that soul unsaved by a personal application of the blood of Christ. Have you this, Reader? Secondly: He must experience *contrition for sin*. This is sorrow for past disobedience. As he views his past life, he will lament the time lost in the service of Satan, which should have been spent in serving God. The memory of this will bring out a godly sorrow "that needeth not to be repented of." He will be ready to exercise. Thirdly: Repentance, or a turning from sin, a looking unto God for pardon, a willingness to become "anything or nothing for the sake of Christ," to "follow Him through evil as well as good report," and to submit to be led by the spirit of God. As a reward of this yielding, comes that state of *justified pardon* called "*conversion to God*." He is thenceforth *saved* from condemnation and prepared for a growth of grace unto sanctification, and made a willing instrument under the influence of the Holy Spirit to walk as a son of God and an heir of Heaven. Amen.

TEMPERANCE SERMON.

TEXT.—It is good neither to eat flesh, nor to drink wine nor any thing whereby thy brother stumbleth or is made weak.—Romans, xvi, 21.

The Apostle Paul, in the chapter from which our text is taken, is addressing the Roman brethren on the practical duties of life. He has plainly described the lost state of mankind by the Adamic fall, strongly urged the necessity of a change of heart *through* the saving merits of Christ, and has drawn a striking comparison between the fruits of the Holy Spirit in the heart and life of man, and those of sin and wickedness. He urges upon them a dedication of their bodies, "*a living sacrifice, holy and acceptable unto God, which is their reasonable service*," sets forth their duties as ministers, teachers, exhorters, private members of the visible Church, as subjects to the legal authority of the land, exhorts obedience to magistrates, describes a Christian deportment in social and domestic life, and in the text

presents the responsibility of example before others. There are two prominent thoughts presented in the text.

1st. The necessity of self-denial.

2nd. The fruit of its neglect.

Self-denial is the opposite of indulgence, and requires special grace to practice it successfully. It is evidence of God's converting power, if exercised in obedience to the promptings of the Holy Spirit. If in accordance with the usages or commands of men, it ceases to exhibit a grace-like character, but becomes the fruit of a desire to please others, or of servile fear. The Pharisee of old prided himself upon his fasting, and claimed merit in consequence, taking the glory to himself instead of attributing the power of self-denial to the office work of the comforter. He watches over all true Christians, and will prompt them to acts of self-denial if they will but yield to His gracious teachings. The text says, "it is good neither to eat flesh, drink wine," or to practice *anything* which will cause another to stumble. Here is brought forcibly to notice the strength and influence of *example*. Every influence must be tried upon the doctrine of tendencies. Men are the exponents of influences of *some* kind either good or evil. Every man, woman and child living, exerts influence to a greater or lesser degree. From the infant in the arms of the nurse, to the gray-haired sire, in every stage or condition in life, *character* is manifested through influence. "*By their works ye shall know them,*" and the *kind* of influence we exert in the world is the test by which we *are* known. Words and actions are the signs of our influence, and the medium of its transmission to the world, and the man who sheds the fruits of the spirit which possesses his soul, abroad in the hearts of the young imitative minds around him, is like the oak of the forest that drops his acorns upon the prolific soil over which he spreads his branches. "*As we sow, we shall reap,*" and our accountability must stand before God as forcibly in the influence

we exert upon others, as upon any act of our lives. It does not stop at the grave. The effects run on to live in the hearts and practice of those who come after. The youth who *now* take up our words and imitate our actions, will transmit them as an inheritance to others, who will in turn continue their practice, and thus on and on will our influence run while a world of probation exists. How sublime it is *to live!* Should we not often ask ourselves, what are we living for? In what does our life result? What are we leaving behind as an inheritance for those who are to come after us? Is the world better for our life in it, or worse? These are questions that can profitably be asked by *every* human being. These may be followed by such as, am I "working out my salvation with fear and trembling?" Does my life "glorify God." Am I in the "good way, persevering unto the end that I may be saved?" Do I "know that I have sprung from death unto life?" "Have I the witness of my spirit with the spirit of God that I am a child of His?" These and like questions will bring us before God in a self-searching light, and allow the force of the Apostle's injunction to bear upon the heart and practice. Our great lack is to see ourselves in the light of the Holy Spirit. We cannot see the true character of our influence until we have Him within to mirror back to us its true coloring. If we attempt to do so through our carnal natures we are sure to judge ourselves impartially. In our habits, modes of living, manner of performing any duty, in our thoughts, productions and efforts, *self* enters and becomes the centre of all. To practice self-denial we must, through grace divine, go out of self into the loving favor and gracious will of God, that we may be enabled to trample under foot our fond desires and inordinate affections. These frames of clay have many avenues through which the enemy of souls may enter if we give him liberty, or if we are not on our watch tower armed with spiritual weapons against his devices.

No more potent appeal does he make to us than through the appetites.

He arms himself with the tempting viands of man's creating, and rushes in upon the soul like a flood to possess himself of the whole man, that he may bring him down beneath his sceptre of carnality and indulgence. When once the weak-minded are overcome by his wiles, temptation presented, finds a ready acceptance in the practice of the victim. As we have shown that example is powerful to prevent temptation, we readily admit the force of the Apostle's injunction, that it is *good*, is approved of, if we refrain from *anything* that would influence another to do wrong. Here let the force of the lesson presented rest in its strength, *our duty to our fellow man*. We have a duty to perform in this, and our failure of its discharge becomes a positive commission of sin which may result in crime. O, that this sense of duty may become more apparent to us. May we realize more fully the importance of continually discharging our duty in the exercise of self-denial. If we indulge in the use of ardent spirits when we know that they may possibly lead astray another (and we cannot indulge in the least without knowing it), are we not committing a great wrong? Yea, verily! When we consider the consequences of our omission to practice self-denial, this brings us to—Second: The fruit of its neglect. If we neglect the practice of positive good, we are at once open to occupation by the enemy of souls. "Satan always finds some work for idle hands to do." He goes about "seeking whom he may devour," and any soul who is not on the watch tower of self-denial, becomes a mark for his arrows of temptation. Satan knows who he can effectually attack, and the easy-going soul who, yielding to the flattering offers of personal ease and carnal indulgence, is soon lost amid the rounds of folly and dissipation. Many a youth or maiden has left the home circle of innocence and domestic peace in the country, buoyant with hope, to try their fortune

in the city, but lacking grace to practice self-denial, has become a victim to the seductive power of drink, of gaming, of other evil habits, and sent back to their peaceful home a record of shame and prostitution. Could I map to your view all the misery resulting from a lack of self-denial, in this city alone, a picture of spiritual death would be presented that would chill with horror the very soul. Go with me, and as we through street and lane thread our way, see the lurking places of iniquity supported by indulgence, holding out their tempting viands to lure victims to destruction, from the glittering bar of the lordly hotel to the filthy stand of the lowest groggery comes the same luring influence leading to the grave, and to the soul's eternal ruin. They call upon you to sacrifice purse, health and soul upon the altar of indulgence, and stand in their place to resist the offers of salvation presented by the gospel of Jesus Christ. Young men, will you jeopardize your probationary privileges to satisfy the demands of these lurking places of the Evil One? Look the matter in its true light! When you carelessly enter the dens of vice and drink in their spirit, you open the door of hell. Let me give you an account of a young man who left his home in the country in Upper Canada, to seek his fortune in the "States." The person relating this account fell in company with the young man on the steamboat, and saw by his manner that he knew but little of the world. As they were walking from the wharf to the hotel, they passed a house in the door of which stood three girls. One of them accosted the youth, but the gentleman urged him to the hotel. At evening he must go, as he said, to "see the girls." The next morning the gentleman walked out to the quay, and saw two men hooking a dead body from the water. Upon examination, he found it the body of his young companion. He had gone to the house of ill-fame, was murdered, and thrown into the water. What a sad fate. Away from home

and friends, meeting death in a strange land in this horrible manner, his parents and friends never to hear from him again (as the gentleman had not learned his name and residence), buried by the hands of strangers, this case presents a sad consequence of the neglect of self-denial. As many of the youth in the country may read these pages, I would say to them, if you seek the city's mart to gain a livelihood beware of the tempting power of indulgence *in any form*. Set your face, flint-like, against it. Shun *every* approach to evil. A host of fiends lurk around your way to lure you astray, and you have reason to be *doubly* watchful. The drinking saloon, the bowling alley, the billiard and card room all present their avenues to the bottomless pit, and will you become their victim? To country girls who go to service in the city, we warn *you*. The wiles of some fiend in human shape, who may present himself to your attention, may ensnare you, and lead to the door of the brothel. O, watch well your own steps, lest you fall a victim. Give your heart to God before you leave your own fireside, that, leaning upon His protecting arm, you may meet the snares of evil around you. If wine is offered as a compliment, pity the donor, but firmly refuse the temptation. The records of intemperance show many lamentable cases of ruined souls, who first stepped the downward road by drinking wine to please others at a social gathering. Here is where the tempter finds the weakest point in his victim. It requires much grace to say no, when the temptation comes in such a form. But self-denial faithfully practiced will save from fearful consequences. Read Holy Writ again on the consequence of using wine. "But they have also erred through wine, and through strong drink are out of the way; *the priest and the prophet have erred through strong drink*; they err in vision, they stumble in judgment."—Is., 27, 7. Here are represented fearful consequences resulting from the use of

wine. Judgment is affected, the man is debased, intellect darkened, and the *soul* prostrated. Often do we see the most brilliant talents utterly destroyed by *strong* drink. Alcohol is a thief to the soul, a poison to the heart. It both debases and destroys. "Who hath woe, who hath sorrow, who hath redness of eyes, who hath wounds without cause? They that tarry long at the wine; they that go to seek mixed wine." Thousands of bushels of the breadstuffs of the land are yearly destroyed in the manufacture of strong drink turned from a channel of usefulness to one of destruction.

A far greater amount is yearly expended in the use of intoxicating drinks than is appropriated to the spread of the Gospel, even within the bounds of the British and American possessions, the two missionary nations of the earth. What can we expect but that God will visit the land with judgments. Does He not promise it in His Word? Can we doubt its declarations? How fearful is the doom pronounced upon the drunkard. Exclusion from the kingdom of God! Can we expect a better portion for those who make drunkards? We believe a terrible woe is pronounced upon those who "place the bottle to their neighbors lips." Let us look this matter fairly "in the face, cry aloud and spare not" until the evils of intemperance are swept from the land. "The crown of pride and the drunkards of Ephraim shall be swept from the land," and what is true in the past is true to-day with reference to evil doing.

Let us be active to warn the youth against the temptations of the poison bowl, exhort the moderate tippler to refrain, and earnestly urge the poor inebriate to a reform, that the influence of the Holy Spirit may reach and constrain him to accept the overtures of mercy ere it is too late, that Christ may reign within him the hope of glory. Amen.

THE CHRISTIAN IN CHRIST.

The soul converted and wedded to its Maker through the atoning blood of Christ, breathes the native air of prayer, the calm sunshine of peace fills its portals, and a watching grace is around about it to protect against the assaults of the enemy of souls. Buried with Him by baptism in the Holy Ghost, it rises into that strength and stature which enables it to lay aside the tinsel and show of the world, and "grow up into Christ the living Head," and as a member of His mystical body is enabled to go forth to call sinners to repentance. Who would not possess the prize of conversion from sin? Naught on earth can present one so valuable. Earth's richest mines hath not such gems. The tocsin of fame can furnish no sound so sweet as a single note of praise to Almighty God. The thrills of worldly applause are naught in the balance against one baptism of the Holy Spirit which may be drawn from Heaven by prayer. Christian, prize your privileges of the new birth, leap with joy at every expressed evidence of it in another. Give God the glory of your life in a disposition to witness for Him in all times and places. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Be not ashamed of the gospel of Christ, for it is the power of God unto salvation to *all* them that believeth, to the Jew first and also to the Gentile. Sinner, would you enjoy the benefits of a new birth? Turn to the Lord without delay! Give Him your life service from this moment. Turn now before it is too late.

And they did all eat and were filled, Mark vi 42.

Hunger is the oldest passion. The child from the breast draws its earliest nutriment, and without it faints and dies. An All-Wise Creator has given the pleasures attending the satisfaction of hunger and thirst as a reward for their continuance, that the tabernacle of the body may be built up, and a temple erected for the reception of the Holy Spirit. What a glorious object is

here presented as a reason for the creation of the body, that it might become a dwelling place of the living God. Reader think of this! Remember that as your body needs daily food to sustain it, your soul must have the manna of the spirit to build it up to a perfect temple of grace. Then pray that your soul may be filled with the bread of life, while your body receives the temporal food necessary for its sustenance.

DO GOOD.

“To do good and communicate forget not,” is one of the duties of the Christian. “Trust in the Lord and do good” is the surety of a comfortable promise, and when the heart of man is renewed by converting grace, good acts are the legitimate result. The life of the Christian is in doing good, while that of the unconverted is to do evil continually. In a state of nature, “there is none that doeth good, no not one.” “They are all gone out of the way” who fail to attribute all good to the work of the Lord. Men may rest in their good works without doing in the name of Christ, or acknowledging His power in the preparation of the heart to perform good deeds. This exalts the creature instead of the Creator, and robs God of the glory due to Him. This turns the best intentions into a source of sin and destruction. But when, through the merits of Christ, in the exercise of lively faith, the soul beams forth the influence of the Holy Spirit, in the uplifting of the banner of the Saviour, by shedding around its pathway the qualities of a Christian heart, then is the service acceptable to God. May we seek the true source of doing good, that we may give God the glory of our efforts. Amen.

THE PLAN OF SALVATION.

When we trace the working of the plan of salvation from the promise to Adam and Eve at their expulsion from Eden, “that the seed of the woman should bruise the serpent’s head,” to the time when that

promise was fulfilled at the coming of Christ, we find a chain of promises and providences more strange than any finally wrought fiction, more wonderful than the history of any people can present beside the chosen people of God, and which affords a detail of living interest sufficient to fill the demands of the most craving heart for the thrilling and scenic. The working plan stands forth displaying the overhanging directing Deity, in His Wisdom, Power and Goodness, as the scenes of the world's history fill its innate workings, and exhibit majesty, order and glory on the part of the Creator, and obedience and fulfilment on the part of the creature. Young reader, if you desire a *truly interesting* pastime, study the plan of salvation, drink in the glorious spirit that pervades the detail, and from the arrangement in whole or in part, you will draw forth a comfort and satisfaction not to be found in any history or compilation outside of the Bible. Read carefully, prayerfully and enquiringly, and God will bless you.

CHAPTER XII.

THE POWER OF THE LORD.

The Lord reigneth, let the people tremble. *Psalm xcix. 1.* How few realize that the Lord reigns continually, and will sooner or later call all mankind to account for their time spent in the flesh. Ah! reader, this tabernacle is the assize of God respecting *you*. You cannot evade this awful truth as much as you may wish to. The Lord reigneth. Do you *realize* this? Do you feel that He *now* is looking in upon you in your carelessness and thoughtlessness, and is noting your every thought. If you could fully see yourself as you are, and know who is looking down upon you from heaven, what an all-seeing and all-reaching eye is taking note of your existence, you would bestir yourself and begin to tremble. The people should tremble, as a whole, as

they realize how little is done for God and how much for Satan. Oh! how lamentable it is that the great mass of mankind are going the downward road to hell, and so few comparatively are going heavenward. May the convincing power of the Holy Spirit awaken the sluggish hearts of men to a true sense of their condition, that they may be led to tremble in the view of God's impending judgments. Amen.

THE CHRISTIAN WARRIOR'S HYMN.

Air—"Tramp, tramp, &c."

We've enlisted in the army of the Lord Jesus Christ,
Our hearts are upholden by His love;
We are bound for the kingdom prepared for the blest,
Our many mansioned house up above.

CHORUS.—Then march, march, march on, Christian soldiers,
Through Jesus' blood we'll prevail;
Our spirit-weapons yield, we'll drive Satan from the field,
And the hordes of sin successfully assail.

With the Christian armour on, and the Spirit needle gun,
We'll go boldly forth to the fight;
We will load our cannon full of Evangelistic rule,
And strive till all sin is out of sight.

Then march, &c.

With our chasse-pot charged with tracts, bibles, books and Gospel facts,
The battle day we surely will win,
And fear nought beneath the sun, but with our Armstrong gun
Of grace, we will go rout the hosts of sin.

Then march, &c.

And when the war is over, the victories all won,
With Jesus we'll be able to sit down,
At God, the Father's right, and repose from the fight,
And on our heads we'll wear the promised crown.

Then march, &c.

PRAYER FOR RENEWAL OF GRACE.

O God, upon our weary heads,
Pour out Thy healing power;
Give us that grace which e'er imparts,
Strength in each trying hour.

Revive the work Thou hast begun
Within these frames of clay;
May we unto perfection run,
To the eternal day.

May we aside throw every weight,
By grace each sin cast down;
Till we shall enter Heaven's gate,
To wear the golden crown.

THE NECESSITY OF CAUTION AGAINST EVIL.

Young people often tire of the caution they receive against evil practices. Ah! little do they realize the *value* of the admonitions enjoined upon them. They cleave to the pleasing indulgences which Satanic influence throws around them, instead of to the self-denying, wholesome admonition of those who are appointed to watch over their souls. The sickly novel, the empty song, the soul destroying game, is often more enticing than the word of God read in their hearing, or the prayer circle. Ah! remember, young friends, the former are instruments in the hand of Satan to destroy your immortal souls; the latter, with God's blessing, to save and preserve you in His favor. O may you realize the *value* of the cautions and admonitions you from time to time receive. They are more to be prized than fine gold, houses, lands, or aught that earth can bestow, as they will remain, if you receive them, when the tinsel of earth shall have passed away. May you have grace to apply, and profit by good counsel. Amen.

LETTER TO A FRIEND.

QUEBEC, *Christmas*, '66.

FRIEND W—,

I cannot refrain from again addressing you, and do justice to my own feelings toward you. I cannot retaliate in the tone of your last note to me. I feel that our friendship should not be thrown away upon so slight objections as are therein set forth. Let us put away these false imaginings which are insinuated into our minds by the evil one to destroy our love for each other. How merciful the Lord is in guiding our ways. Had I received your letter before seeing you, and having an understanding of a kindly character, we might have been always cold and formal as icebergs. Let us forget the past, put away these notions

of caste which the world would place between us, and when we meet let it be in a Christian spirit. How much more happiness we enjoy while acting natural and friendly, than if distant, mechanical and formal. God forbid that I should ever lose the love for a free untrammelled spirit which is bestowed by His grace in the hearts of true believers. The time was when the paraphernalia of the world had a charm for me, and I looked upon finery as indispensable to enjoyment; but that time is past, thank God! I afterward looked upon the exceeding sinfulness of living to please the eyes of others, and the command to "be not conformed to this world, but be ye transformed by the renewing of your minds," came to my aid in its full strength, and now I enjoy more *real* happiness in plain attire in one day, than in a year of former extravagance. Then I was continually striving to make an appearance in the world. From morn till night it was one of the engrossing topics of my thoughts, but *now* I feel that I have a higher object in view. I trust you will overlook plain ways, and think none the less of me on this account. I am striving, by God's help, to live up to my profession as a Christian, and trust that I shall be prevented from falling, through grace Divine. Let us live, my friend, as though we expected death at any time, for it may come upon us when we expect it not. If we so live, we will not be conformed to the fastidious notions of a world of pride and show, but with the man

" Whose passions not his masters are,
Whose soul is still prepared for death,
Unmoved alike by every care
Of public fame, or private breath,"

We can glide quietly down the stream of time, scattering spiritual joys as we go, leaving upon its sands,

" Footsteps that perhaps another,
Travelling o'er life's stormy main;
Some poor, forlorn and shipwrecked brother,
Seeing, may take heart again."

This is our sweet privilege under the watch-care of

gospel influences, and let us not lightly value them. Let us then indulge in meditation, have our moments of private *heart* prayer, when we can say,

"Away, away, vain world begone,
Let my religious hours alone."

I trust you will reply to this in a spirit of friendship and good-will. I will pray for you.

THE NECESSITY OF PREACHING.

"For though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is me if I preach not the Gospel."—1 CORINTHIANS X. 16.

He that can feel as the Apostle when he uttered the text, is fitted to preach the Gospel. Mark the self-denial in the first clause of the text, as expressed by him. "For though I preach the Gospel, I have nothing to glory of." Why? Was he not permitted to glory in the thought of well-doing? No! lest he should take a part of the glory which belonged to God. Self-elevation is prominent in the mind of man in an unconverted state; and are not many of God's ministers guilty of this sin to a certain extent? When we trust in God we rely on Him for strength, and honor Him; but if we trust in ourselves, we do not honor God, but take the glory to ourselves. This should not be so. God is not pleased with our sacrifices if we glorify self. He is a jealous God, and will not admit of any species of idolatry in our worship; and to think of ourselves above what we should be is self-idolatry. The Apostle had a necessity laid upon him to preach the Gospel; yea, woe was him if he preached not the Gospel; and this Gospel was not his own, but the Lord's. Can we wonder that he endured much to proclaim the Gospel?

ON THE OBJECT OF PREACHING.

"For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."—PAUL.

The duty of the preacher is to preach Christ and Him crucified, and not for self-elevation. Human am-

bition preaches itself, but self-denying Christianity preaches Jesus. When the soul is lost in God—when it considers the day of judgment—when it realizes its probationary existence, and the necessity of “working out its salvation with fear and trembling,” it is then prepared to preach Christ; but not before. Men may be schooled into the routine of Church worship—may be loaded with honorary titles from colleges, yet, if their hearts are not converted, they are unfitted to preach Christ, but are inclined to preach themselves, on the strength of their worldly acquirements. This preaching is not acceptable to God; and although it may draw followers, and the applause of men, it will not be blessed of God, or with fruit to His honor and glory. Ever since man fell, through sin and disobedience, he has been forward to preach self instead of God. The desire to be first in the human breast gives mankind that spirit of self-elevation and proneness to wander from God which Christ rebuked in the Apostles. Let us, as preachers of the Word, preach Christ and Him crucified.

A COMMON HABIT REPROVED.

“Neither filthiness nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks.”—EPHESIANS V. 4.

The Apostle condemns many who at the present time prostrate their gifts of thought and speech in the practices named in the text. Any person having pretensions to decency will surely abstain from *filthiness*; yet, foolish talking and jesting are much indulged in by many as pastime. Do you believe *any* part of the Bible, reader? If so, why not the whole? And if you *believe*, why not ask grace to *obey*? Habits are strong, you plead; yet God will not excuse you; and if you indulge in jesting, remember His frown is upon you while you commit this sin. I care not if you have attained the highest pinnacle of fame in *any* sphere of usefulness, if you begin to slight the commands of the Bible you mar that usefulness. A steady Christian

cheerfulness is not only a blessed state of mind to *enjoy*, but it is acceptable in the sight of God, and we can *with confidence* substitute it in preference to that condemned in the text. Jestings strengthens carnality in the heart, cramps religion, and banishes true devotion. To the unconverted, we say, leave it, as a step in the right direction toward the admission of grace in the heart: to the professor of religion, *indulge not*, at the peril of your enjoyments.

SERMON ON TRUTH.

“ For the truth's sake, which dwolleth in us, and shall be with us for ever.—2 JOHN i. 2.

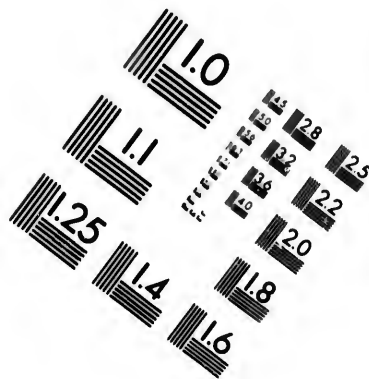
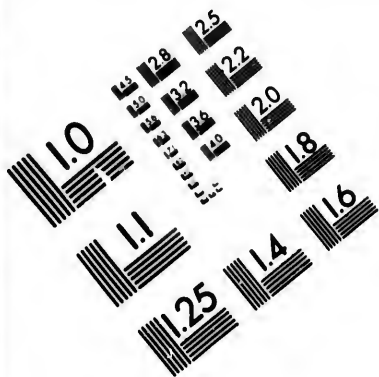
John was desirous of being regarded on account of the truth that dwelt within him. Not for his *own* merits, not for his person or temporal surroundings would he be loved, but for the sake of Him who loved and died for sinners. John saw that he had nothing by which to recommend himself—no worth except what had been implanted in him by his faith in the Son of God. Here was manifested that degree of humility which characterizes the true Christian, and which should be seen in every one who utters the name of God in sincerity. For the *truth's sake* let human nature stand abashed, let egotism flee away, pride depart, self-consequence be known only in those who know not the truth. Again, when we shall “ know the truth, it will make us free” indeed. Nothing else can give weak human nature true freedom. Men may *cry liberty*, but can never possess it out of Christ—may look for it from other sources, but yet are subject to bondage. Of whom a man is overcome, the same is he brought into slavery and service. The sinner by nature is in bondage under the elements until set free by the redeeming grace of God. At the fall all were condemned as a natural result of violated law. If mankind fail to see or to acknowledge this, it is but evidence that Satan has a strong hold upon them, and that they prove that

“none are so blind as they that *will not see.*” Such will not repent until they *do* see. Hence, if we would have the truth dwelling in us, we must first see our condition under the fall. Let us then pray for grace to see ourselves as we are, and with the first sight of ourselves we can, by the aid of the divine Spirit, realize our necessity of salvation. With this sense of our own unworthiness comes repentance, and with true repentance comes pardon and a sense of acceptance in the sight of God, called *justification*. We are now, as it were, implanted in God’s vineyard of love, to grow into fruitful vines under the watchful care of the Holy Spirit. We realize that greater heights are to be obtained in our new relations, and we seek and obtain the blessing of *sanctification by faith*. This carries us into a nearness to our Heavenly Father that calls forth our consecration to His service, and we give up all for Christ, resolved with Him to live, for Him to die. What a blessed consolation to the renewed heart that it *can* come to a Saviour. Without it what is man? What are his highest aims and loftiest flights of effort? Nothing! How blessed for him that this is so!

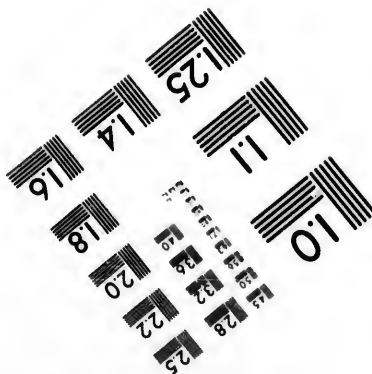
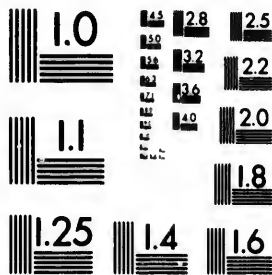
SALVATION FOR ALL WHO WILL RECEIVE IT.

“After this I beheld, and lo, a great multitude which no man can number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes, with palms in their hands.”—REV. vii. 9.

Here we see that there are to be a great multitude of the heavenly host, redeemed ones, who are to be clothed in white, with palms in their hands—*people out of every nation*, and those who have been in *sin* and degradation for many years—it may be, their ancestors for generations—yet redeemed by the blood of Jesus, and assembled round the throne. They are “nearest the Eternal Throne,” because God’s power has been shewn forth in *them*, *because Jesus died for them*, BECAUSE THEY TRUSTED IN GOD FOR SALVATION THROUGH THE MERITS OF CHRIST.” Dear reader, are you



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performing the last of these blessed reasons why *you* should stand among that blessed throng? Think of this! You wish to stand there, do you not? Can you strive while in life for a higher and nobler object? Can you devote your life's efforts in a more exalted cause? Ponder this fact well, that you must answer for the precious time you spend while in the flesh, and the verdict of that answer will be, either a place amid that blood-washed throng, or a home among the howling fiends of hell. *The result lies with yourself.* The path is open before you, *how* will you travel it?

THE COMFORTER.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—*JOHN xiv. 23.*

The Saviour was anxious for the welfare of the Apostles, and to secure their confidence and cheer their hearts, he promises them "*another Comforter,*" even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him." This is the Holy Ghost, who could not come except Jesus went away, as he was to proceed from the Father and the Son. He was not to come in a bodily form, but as a *Spirit* that would influence and "lead them into all truth." He would teach them the deep things of God, the hidden mysteries of the kingdom of heaven, and draw them up to the source of all good, and cause them to pray for such things as they should need. He would make intercessions for them with groanings that could not be uttered." He would rejoice their hearts when cast down, and give them a sweet comfort when tried and tempted. He would bless them with his presence "always, even unto the end of the world." This is the office of the Comforter, whom the Father would send in the name of Christ. He was to perform this blessed work in their hearts if they remained faithful; but if they proved reprobate to the faith they were to be regarded as castaways.

The same privilege is granted to true believers now. They have the same promise vouchsafed to them that the Apostles had. They may feel the same sweet comfort that *they* felt, and rejoice in the same comfort that they rejoiced in. God is still as merciful as ever ; praise His holy name ! Amen !

. MAN.—THE OBJECT OF HIS CREATION.

Mankind is the only portion of God's creation that can bear the image of the Creator, or in other words, that can become the temple of the Holy Spirit. Man is the only immortal part, that portion of God's handiwork that thinks, feels, sympathises, rejoices and possesses the emotions of intelligence, that has accountability, that suffers under condemnation or rejoices in reward. Man can only profit by the written word, he only can accept its offers of mercy, he alone can suffer condemnation in consequence of disobedience. He alone of all creation can measure creation, can compute its value, and he will be the only one to render account for a proper use of it. How important man be early taught his position in the scale of being, his duty to his fellow man, and his responsibility to God. As the youth come upon the stage of action, how necessary that they should know the position they occupy. Truly should they early realize that they owe their existence to an all-wise Being, who will call them to an account at the day of judgment for the many blessings they enjoy, and for the high position they occupy in the order of nature. If they can be led to see themselves as undone and condemned through transgression, as unworthy the least favor from God, as full of wounds and bruises and putrifying sores, as needing a Saviour, indeed then will their true position appear. That, for all the high and holy privileges they possess, they are prone to err as the sparks fly upwards, that rebellion, resistance to the will of Heaven, and perversity of all that is good, is the natural inheritance of man through disobedience, then indeed will his true position appear.

O, may the love of God and the light of the Holy Ghost so find a way into the hearts of God's noblest and highest work, that it may be brought to Himself, that it may glorify Him in prayer and praise, that it may rejoice in His goodness from generation to generation. This is the object of man's creation, to glorify God and to people Heaven, to supply the place of the lost spirits whom Satan drew from their happy mansions in glory. Reader, are you a child of God? Are you living out the object of your creation? Are you glorifying God in your body and spirit which are His? Are you showing by your good works that you have been with Jesus? If not, turn and live. Give your heart to God without delay! Show yourself willing to be instructed in His divine word, willing to accept His offer of mercy, willing to take him as the man of your counsel. Come to Jesus just now! Just as you are, "Staying not to rid your soul of one dark blot." Come with all your impurities, your depravity, your shortcomings, your fears, your doubts, your all. Come *now* and be saved.

CHRISTIAN EQUALITY.

But by an equality, that now at this time may be a supply for their want, that their abundances may be a supply for your want: that there may be equality.—2 Cor. viii. 14.

The Apostle labors for the welfare of his Christian brethren, in a temporal, as well as spiritual point of view. His mission is to both body and soul. The gospel which he preaches implants in the heart graces that shall govern the whole man.

Knowing that some of his fellow Christians possessed abundance, and others were in want, he labors to set forth the doctrine of Christian equality, that they may be constrained to assist each other in worldly concerns, and thus ease the burdens of each. The same advice is needed to-day in the Church. A spirit of caste and worldly distinction prevails among Christians to an alarming extent. May the spirit of God be poured out

upon His believing people, that they may possess a spirit of equality, of "bearing one another's burdens, and so fulfill the law of Christ." Lord, let the gracious truths of Thy word find *practical* lodgment in the hearts of Thy children. May they not increase in coldness and indifference toward each other, but be willing to assist each to bear the trials of their probation, Amen.

THE USE OF THE WORLD.

And they that use this world as not abusing it; for the fashion of this world passeth away.—1 Cor. vii. 31.

How few properly use the privileges they possess. Many who do not squander their substance, receive it in a cold, matter of course way, which indicates unthankfulness and ingratitude. To thus use the gifts of God's hand is to abuse them. A gracious feeling of gratitude and love should reign in the heart of him who would truly possess the gifts of God's hand. *True possession* consists in a proper appreciation of the thing possessed. True appreciation realises the source from which blessings flow, and the spirit receives from God a lively sense of its obligation to Him, when it looks to Him as the author of its happiness. God imparts a comforting sense of reliance upon that soul, and hence the sweetness of implicit trust in God. The most flagrant abuse of our privileges is in the giving up to intemperance and debauchery, and thus abusing soul and body to the use of that which should go to become a blessing to the persons possessing. For instance, a young man comes into possession of a fortune. He gives himself to inebriation and excess, spends his time and money in drunken associations, and the company of harlots. Is he not abusing his privileges as he injures body and soul in return for the expenditure of his patrimony? If, instead of thus abusing his portion of this world, he applied his means to a benevolent purpose, in which the poor might be benefitted, how much more blessed he would find his existence, and nearer to the

purpose for which he was created. Let us think, young friends, if while we possess this world, whether we are abusing it. Give the subject a thought, and profit by it.

PERSONAL APPLICATION OF CHRIST'S SAVING MERITS.

We may have as many *general* ideas of Christ as a Saviour, as books can furnish or our heads can contain, but unless we feel Him a *personal* Saviour, His death will avail us nothing. John Wesley preached seven years before he felt Christ to be his Saviour. He preached Christ as a general Saviour, as many unconverted ministers do *now*, without conversion of heart. Men may grow up with an educated *head* religion, but the heart may be in an unconverted state, and far from God. We may submit ourselves to a round of ceremony without a change from nature to grace, and call it religion, yet our souls be unsaved. Let us examine and prove ourselves, "whether we be in the faith," that we may not rest in a deceitful estimation that we are in a state of grace when we are laboring under a delusion of Satan.

RULERS.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou shalt have praise of the same.—Romans, xiii. 3.

It is the Devil that tempts man to resist the ruling power of the land. Satan was the first rebel, and is since the father of all rebellion. He has raised the false cry of "Liberty" as a pretence to lure astray thousands from their homes of submission, to oppose the "powers that be," and bring ruin and death upon their fellows.

Good works have nothing to fear from good rulers, and if men sit wickedly in high places, God will, sooner or later, destroy them, or put them to disgrace as an example for the future. But rebellious spirits have no part in the condemnation of any. They are under con-

demnation *themselves*, hence unfitted to judge even the worst of criminals. Hence all armed cabals against a government, within its own borders, may be looked upon as the production of Satan's servants, striving to destroy the ordinances of God. On the other hand, let a man exert his powers to strengthen the rulers of his country, and praise will be his portion. Wilt thou then not be afraid of the power? Would you prefer to live as one not under condemnation and fear? "*If so, cease to do evil and learn to do well.*" God's spirit goes forth into the hearts of his ordained children who wield the governing power of the land, and causes them to love, commend and reward good deeds, that those who do well need not be afraid, but encouraged to continue in the good way. There is safety in well-doing, as, if you are buffeted for it, you have greater credit than if you have praise for so doing, especially if you take it patiently. If men could but realize this blessed injunction of the gospel, they would be far from rebellion and anarchy. There is everything to be gained, and nothing lost, by submission to God's servants; and everything to be lost, and nothing gained, by resistance.

WATCHFULNESS ENJOINED.

Watch therefore, for ye know not what hour your Lord doth come.—Matthew xxiv. 42.
Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.
—Matthew xxiv. 44.

Here we see the earnest and doubly repeated injunction to "watch" and be "ready," given by the Lord himself, and have we not as much need of this warning as had the disciples? Yea, verily, and more need have we, as we are nearer the final consummation of all things than they. The *true* Christian is always ready. His armor is on, and kept bright by continual effort in the cause of God. Let us work, Christian brethren, while it is called to-day, for the night cometh when no man can work.

CHRISTIAN AGREEMENT.

In one of his published works, Dr. Archibald Alexander makes this remark :

“The author, in a long life, has found that real Christians agree much more perfectly in experimental religion than they do upon speculative points.”

Here we find good testimony to the reasonableness of Christian union in spirit. May God convert the hearts of His people by grace divine, and keep them united in *love* in the body of Christ, that they may “grow up into him their living head.”

GOSPEL OBEDIENCE.

Were we as careful to obey the commands of the gospel as we are to satisfy our own convenience in a worldly sense, we would not only live happier lives, but be enabled to see the glorious gospel of our Lord having free course and being glorified in the hearts and lives of mankind. In the main matter of regeneration or the new birth, rests the secret of being able to obey the gospel *in all things*. By an observance of its commands without conversion, we try, without success, to lop off the branches of sin from our tree of daily practice; but if we come to Christ, we find an in-dwelling fountain springing up within us, to the salvation of our souls, and furnishing us an easy way of obedience and access to a throne of grace. In the little things of life, such as making sport of others, keeping up a fun-loving spirit and indulging in frivolous nonsense, we disobey God's commands as fully as if we practised stealing or other sins. There is the command, here is the disobedience, and what else can we make of it: “Be sober, be vigilant!” What does that mean? How many are willing to come to Christ that they may fulfill the commands of the word. *Come now ere it is TOO LATE.*

A CHEERFUL DISPOSITION.

What is the source of true cheerfulness? It can only spring from a love to Christ. The genial rays of his comforting love, sheds a cheerful light upon the heart and life of him who receives it. Men may invent many ways to pass time cheerfully, but in no way will they succeed except through the Cross of Christ. Every attempt to attain a steady sunshine of cheerfulness without Christ will but prove useless. No finely drawn device can answer that end, and we need never expect to be able to accomplish it. Many think a religious frame of mind is necessarily gloomy and sad. This is not so. A sensitive soul is truly sorrowful at the prospect of others going down to death without a saving influence in Christ. O may we feel the necessity of coming to Christ at all times, that we may have that cheerfulness which raises us above the beggarly elements of strife and social discord.

The Christian rises to a standpoint of watchfulness which gives him a careful estimation of the company with which he associates with in mind, and causes him to exhibit a cheerful temper from the light of his knowledge in Christ, that he may be the means of manifesting that kind of spirit which illumines his own soul. Come then, dear sinner, to the footstool of bleeding mercy, if you would have cheerfulness. Amen.

BE ENGAGED.

It is well to be always engaged in some good work, that, when Satan presents his temptations, we may be armed to meet him. For instance, I have just returned from church to-day (Sabbath). I pass the door of a room in which are a number of ... boarders, who are engaged to no good purpose. I am in my room but a few minutes when ... of them knocks and wishes to know if I am engaged. Although about sitting down to report the sermon that I had just heard, I allowed myself to say I was not engaged. At his request I

followed him into the room, as he said "he had something to offer me." As I entered and took a seat, he presented a bottle of spirits for me to taste, which I promptly refused, and, after a few admonitory remarks against the use of ardent spirits, I retreat to my room. In a few minutes two of them call to apologize for the intrusion, that their *intention* was good. Ah! thought I, "the way to hell is paved with good intentions." "Well, gentlemen," said I, "it has not insulted me, as I have but one course in treating these peculiar temptations." "It was not intended as a temptation." "I presume not on your part, but it is one of a peculiar nature that I am on the watch against. No feelings hurt, or harm done." At this they beat a retreat. Had I been *engaged*, this opportunity would not have been given them of presenting the temptation. Let us be engaged not only in an exercise of the gifts of grace, but in thoughts, words and habits, that we may put to fault the fiery darts of the wicked, through grace assisting.

SPECIAL PROVIDENCES.

We are the subjects of special providences continually, and we would reap their value more frequently and fully if we would but acknowledge them oftener. "Acknowledge the Lord in all thy ways, and he will direct thy paths." This opens the windows of heavenly favor, and calls down a blessing upon the head of him who is willing to acknowledge the Lord as a God of special providence. He that notices the fall of a sparrow, and numbers the hairs of your head, will especially care for you: and is it too much for you to openly recognize this regard for you? May we not speak of this often with comfort and profit? You would think that man very ungrateful, to whom you had done valuable service, if he should return your favors with ill treatment. Yet when we fail to daily acknowledge the Lord's protection and solicitude for

us in some way, we are not only failing in our duty, but proving ourselves very unworthy his continued regard. O let us not be ashamed to own our Lord or to defend His cause. Let us rejoice that we are not left to ourselves, but that God is still mindful of us, and willing to pour upon us daily blessings, and extend His comforting arms around us. May we feel our littleness in his sight, and seek Him and serve Him in all we do.

SUBJECTS FOR SERMONS.

ON THE HISTORY OF CHRIST.

- The Genealogy of Christ.
 Matt. i. 1 to 16 inclusive.
 Luke iii. 23 to 38 inclusive.
- The Birth of Christ.
 Matt. i. 18 to 25 inclusive.
 Luke i. 27 to 31 inclusive.
- The Visit of the Wise Men.
 Matt. ii. 1 to 11 inclusive.
 Luke ii. 11 to 16 inclusive.
- The Flight into Egypt.
 Matt. ii. 14 to 15 inclusive.
- Murder of the Innocents.
 Matt. ii. 16 to 18 inclusive.
- Return from Egypt, and settlement in Nazareth.
 Matt. ii. 21 to 23 inclusive.
- The Preaching of John.
 Matt. iii. 1 to 12 inclusive.
- Jesus Baptized.
 Matt. iii. 13 to 15 inclusive.
- The Descent of the Spirit.
 Matt. iii. 6 to 17 inclusive.
- Temptation of our Lord.
 Matt. iv. 1 to 10 inclusive.
- Jesus beginneth to Preach.
 Matt. iv. 17.
- Calleth Peter and Andrew.
 Matt. iv. 18 to 20 inclusive.

James and John called.

Matt. iv. 21 to 22 inclusive

Heals the Sick.

Matt. iv. 23 to 24 inclusive.

Who are blessed.

Matt. v. 1 to 11 inclusive.

The Christian a Light.

Matt. v. 13 to 16 inclusive.

All must be Fulfilled.

Matt. v. 18.

Reconciliation.

Matt. v. 25.

Banishment of Sin.

Matt. v. 29 to 30 inclusive.

OUGHT CHRISTIANS TO ENGAGE ACTIVELY IN POLITICS?

“Come, let us reason together” on this point. It is a practical subject, and one upon which we should reason calmly and prayerfully. We are commanded to “watch and pray, lest we enter into temptation,” and to be “sober and vigilant, for our adversary the devil goeth about seeking whom he may devour;” also concerning the corruptions of the world, we are to “come out from among them and be separate”: and other passages of the word might be quoted to serve as beacon lights to warn against the shoals and quicksands of political life. Political party contention is one of the most fruitful causes of estrangement which the enemy of souls makes use of. Satan seeks first to “divide and then destroy” the flock of Christ. If he can accomplish this, no matter what means he employs, and do not party politics afford a fruitful source of “discord among brethren?” We know that it does, and that not one Christian out of ten can enter fully into a political canvass without his heart becoming estranged from God, without losing his enjoyments to a great degree, and becoming a willing instrument in the hands of design-

ing politicians, to carry out their plans and schemes of aggrandisement. The proof of this may be seen in every political contest ; and whether we are willing to admit the fact or no, it is nevertheless stubborn to the affirmative, and will show itself in the lives of those who enter actively in the contests of the times. The *safe* course is to be upon the watch-tower against the allurements of the world in every form, and by so doing we keep the enemy at bay, and look to Christ for help in every time of need. The world will cheat us unless we keep it under our feet ; and, if we give it a partial hold upon us through the fascinating machinations of politics, we may expect to pay the penalty. Our duty to ourselves, to our care, and the Church of God with which we are connected, demands our sturdy opposition to the temptations of political life. This may be considered extravagant ground by many, but it is the safest for the Christian. The example of the primitive Christians proves it. Amen.

WATCHMAN, WHAT OF THE NIGHT ?

Under the above heading we would, by the aid of the Spirit, take a view of the leading events of the times, that we may be able to make a few applications to the fulfilment of prophecy. This is our reasonable privilege, and no discouragements should prevent us from enjoying what must be to every thinking mind a beautiful retrospect. The profane history of the world is but the fulfilment of the revelation, and our lack of appreciation or discernment prevents us from entering into a proper arrangement of passing events to their real meaning and proper application. Portentous and important events are yearly crowding fast upon each other, and many pages of meaning-fraught history are crowded into the space of a day. Review the events of the past year, and what is the aggregate ? Attempt a synopsis of the past five years, and the task is herculean. The throes of nations under the office of fulfilling prophecy

are the sure indications of God's mighty power in history, and the tell-tale forestallings of coming events.

The destiny of a nation hangs upon the events of a day, and the mighty march of truth sends many "running to and fro that knowledge may be increased." What does this portend? In a review of the immediate past, are we not instinctively called forth in prophetic meditation of the near approaching future? That we are on the eve of even greater events than have lately transpired, needs but to be proven in a survey of the state of the world.

We see the temporal powers of the world shaken from centre to circumference by the internal convulsions of political corruption and lust for power. On the other hand, the spirit of truth is "marching on" in the reclamation of many from the bondage of sin to the light and liberty of the children of God. Let history's page particularize while we continue in review. In the heart of Europe are throbbings which are stirring her millions from their lethargy, to watch with anxious waiting the coming future. The little kingdom of Prussia springs at once into a mighty chastening nation, while the boasting power of the Man of Sin is checked. Thus does God raise up whom He will, to punish whom He will. The power of man is circumscribed.

The Sultan of Turkey hastens home from the great exhibition, to attend to pressing demands upon his notice, while the Czar of Russia prepares his diplomatic agents to make bold demands at the Turkish court. The result of these demands we find to be an increased grant of power to God's people in the land of Palestine. Thus does God use the kings of the earth to serve His glorious purposes. While the nations are massing strength for a universal war, God is quietly gathering His elect to His own protection, that He may preserve His witnesses in the world. O may those who trust in God and call upon His name, be able to discern the true condition of the world, that they enter not into its meshes of wickedness, to the destruction

of their souls. Looking at England we see many who are determined to be upon the Lord's side; and discern when we turn to the United States a glorious representation of the faithful. While the political phases of both nations are unfavorable, God is mercifully saving His people in their midst, and giving them an awakened spirit of watchfulness and prayer. The Jews are flocking home to the goodly land of Palestine, and preparations are going forth for a return of many of the Gentile world. The fulness of the suffering Jews is seen in the reclamation of the Gentiles. What is the meaning of these mighty steppings of God in history? They are the signs of the times, replete with interest to the watchful Christian. The long preparing mighty designs of God are approaching development, and the time of His judgment marching on. The following special signs are proofs of the near approach of the second coming of the Lord. While we would not specify the day, the year, not even the century, which, we believe, cannot but expose the folly of those who attempt it, we would warn all those who believe unto salvation to have their lamps constantly burning, that they may be "always ready, for the coming of the Lord draweth nigh."

I. "The world-wide preaching of the gospel, from A.D. 1798, to the present time, in over 200 languages. Previous to that time, in only 50. The history of the church proves this, as it delineates the doings of the Bible Societies, the Missionary efforts of the several branches of the church militant, and the publication of many books upon religious subjects, all serving as instrumentalities for the spread of the gospel. The sound of the Gospel is rapidly going into the ends of the earth."

II. "The 'Midnight Cry,' fulfilled in numerous publications of prophecy. Fully raised at the return of the Jews." This is verified by the many publications that have been issued in the past few years on prophecy, the predictions of which, as referring to the present,

have been fulfilled *in the main points to a great extent*, since their first publication.

III. "Revivals of Religion." The great revivals that have taken place in the past few years, which many have been brought from Nature's darkness to the marvellous light of the gospel, is another sign of the approaching judgments of God."

IV. "The facilities for the general diffusion of knowledge." These are a strong proof of that sign which is embodied in the words "many shall run to and fro, and knowledge shall be increased." The railroad, telegraph, printing press, the great circulation of books and tracts, and other means for the diffusion of knowledge, are proofs of this sign.

V. "The approaching covenant between Napoleon and the Jews." Some think that this has already taken place. The building of the Suez railroad, and the facilities for transportation to the Holy Land that have been encouraged by Napoleon, prove that the ways are opening for the return of the Jews, and that he is identified with that return.

VI. "The dissolution of the Turkish empire from 1828 to 1868, that the return of the Jewish kings from the east may be prepared." We see that the Turkish power in the east is decaying rapidly. "Turkey is dying rapidly for want of Turks." The demands lately made upon the Sultan by the Czar of Russia, are proofs of coming humiliation for the Turks. The Christians are to have a sway in the land of Palestine, that they have never had since the days of the apostles. Their dominion in lieu of the Turks will prepare the land of Judæa for the reception of the "kings of the east," or the members of the lost tribes that have long been preserved in the north east of Asia. Thus is God bringing the wanderers home from their places of refuge, that they may dwell again in their own land, that the believing Gentile world may, with them, inherit the promised heritage of those who would accept the favor of God the Father, through the atoning merits of

Christ the Son, and have the Holy Ghost to lead them into all truth, and comfort them "always, even unto the end of the world."

VII. "The going forth of the unclean spirits, three in number, viz., Anti-Christian infidelity, revolutionary lawlessness, and Jesuitical intrigue, thus to gather the nations to the battle of Armageddon.

We ask if this is not fulfilled in the existence of Spiritualism, Universalism, Unitarianism and the various other branches of infidelity now rampant in the world. Yea, verily! The rebellion of the Southern States, the Fenian rising, and the general spirit of opposition to the powers that be, that has a place in the land, together with the secret conclaves of the Jesuits, are sure proofs of this sign.

VIII. "Preparations for this universal war by inventions of warlike instruments." To verify this we point you to the minnie rifle, the needle gun, the chasse pot, the huge Armstrong gun, and other wholesale destructive implements of warfare.

IX. "The division of the Roman area into ten kingdoms." This has been going on for the past half century, and is now rapidly approaching completion. The organization of the European Congress by Napoleon, in which the ten kingdoms will "give their power to the beast," will be the consummation of this ten horned power.

X. "Growing development of Louis Napoleon into a universal king character." This is proven in his efforts (which no doubt will succeed) to call a general congress of the European nations, recognising him as their head. It was the aim of Napoleon I. to subdue the whole world under his dominant power, and what else can we expect from this branch of the Napoleonic dynasty? You may ask, reader, "what is the practical use of these observations?"

We believe it profitable that we may be excited to watchfulness and prayer, that we may not be taken unawares, but be able to "lift up our heads in faith, and meet the Lord when he comes with ten thousand of his

saints." Let us view this matter calmly, and if we cannot do so, let this be evidence that our peace is not made with God, and may it incite us to wrestle with God in prayer for a full acceptance, and a measure of grace for our day and trial.

As "one day is with the Lord as a thousand years," and much of the known world has yet to hear the gospel sound, we would simply endorse a fanatic delusion if we attempted to specify *any* particular time for Christ's second coming. There is too much to be done to indulge in the lengthy speculations upon possibilities, then, as duty calls, we can but buckle on the spiritual armor and go forth in faith to the work to be accomplished. Amen.

CHAPTER XIII.

SERMON.

"A light to lighten the Gentiles, and the glory of thy people Israel."

The scheme of man's redemption was originated in Heaven. Angels "desired to look into" its mysterious plan, but were not permitted. When the first parents were expelled from Eden at the fall, an angel was despatched to earth from heaven's high courts with the comforting promise that the "seed of the woman should bruise the serpent's head," or, in meaning, that as the posterity of Adam had been cast down in sin through the devices of Satan, so should, in time, a child be born of woman, who would rise in the power of His Heavenly Father's strength, and break the power of Satan from all who would receive him. This gracious promise was renewed from time to time, to comfort and cheer the hearts of the chosen people of God, and fulfilled after more than four thousand years had passed, bringing their trials and vicissitudes to the

children of Adam. During this time a world was deluged, and all but eight persons perished. Babel was built, and the confusion of tongues ensued. The patriarchs flourished, and the line of descent was preserved through them in their wanderings and changes in the course of years. At length the time came for the appearance of the Messiah on earth. The authority of the moral law, as received by Moses, had schooled a small portion of mankind from depths of depravity, and prepared them to receive the promised seed. Mighty were the preparations, and Heaven was moved from centre to circumference. The swift-winged angel host swept through Heaven's shining dome to carry the messages of love to a waiting world. A fore-runner must be prepared, and nature was called to step aside from her usual course when the Angel of the Lord declared to the aged pair that a son was to be born to them whose name was to be called *John*, and whose office was to herald the coming of Messiah to the perishing world. Another message comes from the Heavenly courts to a virgin named Mary, who was to fill the important mission that many of her kinswomen had desired to fill before her, that of Mother to the Messiah. Again is nature required to obey the mandates of her Creator, and turn aside from her usual course, as the angel declared to the chosen Mary, "The Holy Ghost shall come upon thee, the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the son of God." How mighty is the will of God displayed in the conception of Jesus Christ. Why not, and should not, some extraordinary sign or manner characterise the birth of him who was *himself* to set aside at will the laws of nature in the performance of those miracles which were to be evidences of his divine mission in the sight of a doubting world? Yea, this fact more fully establishes His power as a God, and proves His exaltation above all mankind. However sceptics may cavil and plead the impossibility of turn-

ing aside the laws of nature, and thus try to destroy the Saviour's miracles, the mighty truth cannot be set aside, but that he did perform them, and they stand on record as eternal as God himself. Our text declares that Jesus was to be "a light to lighten the Gentiles." The Gentile world composed that mass of mankind who had not been brought under the influence of the moral law. "They were a law unto themselves," living without the knowledge of God, and without hope in the world. They had their idols of wood and stone, their teachers and soothsayers, and were active opponents to God's chosen people as they journeyed to the land of promise. It was to these Jesus was to be a light. "To them who sat in the valley and shadow of death, light is sprung up." God was to redeem his people and restore the lost heritage. The callous sin-seared hearts of thousands were to awake in songs of praise to the God of heaven. View the temporal world a few short years before the coming of the Saviour. Subdued 'neath the iron hand of a military power, which enforced idolatry and heathen mythology upon the people, the world groaned in suspense, awaiting the coming of the power which should shake, from centre to circumference, the long pent up mass of ignorance which rested upon the minds of mankind like a pall. That power came, and tottering from base to apex, the Babel-like towers of human invention are falling to the dust.

LETTER TO A FRIEND.

MISS A——, I am anxious to communicate with you upon a subject that should be dear to us all—that of Religion. Let me ask you a question, "are you prepared for Heaven?" I know you receive valuable instruction from your parents, but is it not possible that if you were to die to-day that you would miss salvation? Excuse plain speaking, but I have been lately much exercised in mind respecting your spiritual welfare, and believe that God's providences have been

mercifully thrown around you for the purpose of being instrumental in your spiritual conversion. God works by means, and as creatures of His special providence let us recognise His gracious dealings with us, and in a spirit of child-like obedience, sink into His will, and allow the moulding power of the Holy Spirit to fashion us as God would have us. Like many young people, you have your doubts and fears; the evil one will tell you that those who seek to advise and urge you to the cross of Christ, are hypocrites, that they have some design upon you to lead you astray, that if you listen to so much religious advice, you will soon be out of your mind, and other nameless lions he raises in the way to keep you from being awakened to a sense of your danger as a sinner. You must not listen to these sly insinuations of Satan. Many young persons have been kept back from seeking the Lord on this ground, and you may be sure when you really make up your mind to start for Heaven, the wicked one will try to prevent it. Resist him with a calm determination to go steadily onward. Do not yield to discouragement! Do not fear what your young companions may say about your *long-faced religion*! Rest not upon your own righteousness, your home training, your *desires* to live a Christian, but put the good resolution into practical effect by going forward earnestly and steadily in the good way. Shun, as much as possible, light "foolish talking and jesting which are not convenient." You cannot indulge in these without suffering injury. You would be horrified, no doubt, if some person should come into your company and use profane language or filth-freighted words, yet you will find the idle words you daily utter will stand in condemnation against you on the last day. Does your Bible not condemn the use of light trifling conversation? Why not obey it as much in this particular as in its commands against the use of profane language. When once you give your heart unreservedly to Christ, you will have the light of the Holy Spirit to show you

how sinful it is to be passing your precious time in fun-making and nonsense. I fancy I hear you say, (as is often urged) you cannot put an "old head on young shoulders." O, how many make this expression a weapon of Satan to resist the truth. Religion makes the heart young. The Bible commands you to "remember your Creator in the days of your youth," and this means give Him your heart fully and unreservedly. Again, "they that seek me early shall find me." What more precious assurance do you ask than this? O, then, forsake sin in every form. Be sober and vigilant. Keep out of the association of persons who would draw you down into a low grovelling state of mind. Seek the society of those who can impart that instruction you so much need. You are afraid you will, perhaps, lose the company of some you now prize. Never mind, if they shun your company because you love and serve God, so much the better for you. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." This is the command of the word of God. Read your Bible and some good book every day, and your mind will soon begin to appreciate the good and beautiful, and you will seek the society of those who can comfort and strengthen you in the good way. *Think over* your reading and scripture lessons. Let them take up your mind when about your daily duties. With deep regard for your spiritual conversion, these lines are respectfully submitted.

THOUGHTS ON THE USE OF ARDENT SPIRITS.

"Nor thieves, nor covetous, nor drunkards, &c., shall inherit the kingdom of God." Friends of the liquor traffic, do you hear this sentence? Do you wish to encourage a business in your midst that destroys mankind, purse body and soul? The intoxicating bowl is a three fold curse, as it gives the evil one power over your temporal interests, undermines the physical health, and poisons the soul. O that men who only seek the accumulation of wealth through

this means, would realise, to some extent, the depth of their depravity, and open their eyes to the heinousness of the *evil* of the liquor traffic. Men, too, who wish to be called *respectable*, who would stand before the world as teachers, as law-givers, and examples for youth, going deliberately to hell in the use and sale of ardent spirits. Do we wonder that God's judgment descend upon the land in various forms? The greatest wonder is that they have been so long withheld, and that they now are so lenient. Why have we not war, pestilence, and famine, when their indirect causes of drunkenness and its attendant sins, so much prevail. What is a greater temporal hindrance to the spread of the Gospel than the sale and use of ardent spirits. We must educate the public mind against this awful sin. We must pray for and admonish the poor devotees of covetousness and appetite, that through love they may be constrained to forsake their destructive courses and accept the gospel of Christ, that through grace divine they may overcome their besetments and escape the death that never dies. This course will accomplish more than physical force, as the former is of God, while the latter is of man.

THE EVILS OF SEDITION AND REBELLION.

And they said: "Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it" Numbers xi. 12."

THE spirit of rebellion which rises to resist the powers that be, is evidence of the depraved heart of mankind, impatient of restraint, thirsting for power, without qualification to govern, and instrumental in the hands of the evil one, to spread his kingdom and resist the spread of the gospel. Anything, no matter how plausible its pretensions, that tends to counteract gospel teaching, is injurious and sinful. Men raise the hue and cry of liberty, equal rights, popular government, &c., to ride into power, and while they "promise liberty to others, are themselves servants

of corruption," leading others into anarchy and confusion, ending in tyranny and oppression. The history of the world presents lamentable evidence of this as in the false promises of the French and American revolutionists, the legitimate ending of both is in the elevation of Satanic rule. If in God's providence, kings and queens are appointed to rule over us, it is our duty to obey those powers, and do good "that we may have praise of the same" instead of raising up a spirit of sedition and rebellion. If wrongs are committed by spiritual wickedness in high places, it is our business to await God's good time to punish it, instead of fermenting discord and confusion in the land. He that said "vengeance is mine, I will repay," is able to do his own work without the aid of feeble men. Amen.

FORBEARANCE.

"Forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.—Col. iii. 13.

WE need much forbearance with one another, and with it forgiveness, that we may live in peace, one with another, that we may be enabled to spiritually bear one another's burdens, and so fulfil the law of Christ. O that our hearts were more under the influence of grace, and less under the elements. O, that we could often rise upon the wings of faith and prayer out of the influences which the world throws around us, and while in this precious frame of mind which grace instills, we will have the disposition to forbear with each other, and forgive the faults of each. May the Lord so influence us by His divine spirit, that we may be moulded into the gracious fashionings of His divine will, that we may possess the heavenly tempers which it is our privilege to enjoy. Let us watch and pray lest we enter into temptation.

HARD TIMES.

What is the general cause of hard times? The reply is *sin*. Men get hardened and selfish, and God leaves them to themselves by withdrawing his holy spirit from them, and withholds many blessings from them which they might otherwise enjoy. God will not suffer His divine commands to be continually transgressed without punishing those who disobey. On the other hand, He hath said, no good will he withhold from those who put their trust in Him. Let us then, dear friends, turn to God in our trials, and He will draw near to us, and bestow upon us His loving kindness, and with all needful blessings, give us an earnest of His gracious regard for His creatures. God goes forth in the person of His Holy spirit, striving in the hearts of men, to bring them to himself, and, as He hath said in His word, He "will not always strive with man," after a season of striving He withdraws the Holy Spirit, and leaves man to himself, and sad, indeed, is the condition of that heart with whom God doth not strive. The contempt shown in resistance is the unpardonable sin committed against the Holy Ghost. When man is left to himself, when the Holy Ghost ceases to strive, he is in a state of utter condemnation. Naturally prone to evil, the heart of man *will not* turn to God unless God's spirit does strive, and woe to the obdurate heart in which this office work ceases. We often hear sinners confess that there *was* a time when they felt strongly inclined to seek God. O, what a precious time was it to them! God's spirit was striving with them, and through His gracious wonder-working power, would have brought them to Himself had they not stoutly resisted the Heavenly offers. Sinner, does the thought ever cross *your* mind of seeking God? Ah, yes, no doubt! But what do you do? Do you yield to the Spirit's influence, and turn to God in earnest prayer? If so, you are on the right path, with your face Zion-ward. But if you say, Felix-

like, "Go thy way till a more convenient season," may God have mercy upon you. It will, indeed, be *hard times* with you. You may possess abundance of wealth, yet time will drag heavily on your hands, and the machinery of temporal existence will move sluggish and dreary. May God, in His infinite mercy, continue to work mightily among His created people that *they may be stirred up* to a sense of their condition in His sight. May there not be "a famine of the word in the land." May the gracious prompting power of grace divine, work in the hearts of men, to will and to do the good pleasure of our Heavenly Father.

ADVICE TO YOUNG CHRISTIANS.

Dear young friends, I would have you read from the second to the ninth verse inclusive of the second chapter of Paul's Epistle to the Colossians. In these you will find much consolation and strength, and much to confirm you in your new life. We will read carefully and prayerfully the second verse of the above-named chapter: "That their hearts (all believing Christians) might be *comforted*, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God and of the Father and of Christ." You find in the first clause of this verse *comfort* derived. This is one great privilege of the Christian that none other can possess. The Saviour sends the *Comforter*, the Holy Ghost, into the hearts of *all* who *believe unto salvation*. None can possess him as a comforter but the *believing* heart. If the Holy Spirit strives with the wicked and unbelieving, He shows them their sin, and hence becomes to them a source of disquiet until they are saved by grace. Again, we are to be knit together in love. O, what a power there is in love to cement the hearts of Christians! Do you love your fellow-Christians, dear young reader? Remember Our Lord's commandment, *to love one another*. O, can you do this in the pure simplicity of heart which charac-

terized the Saviour and the Apostles? "And unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ."

There is indeed a rich treasure in having the understanding enlightened by the Holy Spirit, and the blessed assurance enjoyed thereby of the good dealings of God with us, is far more valuable than the gems of any earthly monarch's crown. And this treasure is more valuable, as it is often acknowledged and conferred in the world. O, let us not fear to acknowledge the Lord in all times and places and under all circumstances, and this we can do in many ways to the glory of Him "in whom are hid all the treasures of wisdom and knowledge," verse 3. O, that we might realize that it is in God alone that all the treasures abide that are worth possessing. Could we more fully realize this, we would seek to "lay up treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "And this I say, lest any man should beguile you with enticing words," verse 4. May you be spared from the beguiling, flattering words of the men of the world, that the poison they pour out may not find a lodgment in your young hearts, to the grief of the measure of grace given unto you for your day and trial! You have many spiritual enemies to watch against, men who come to you as angels of light, clothed in the garb of Christians—"having the form of godliness, but denying the power thereof." Of such beware. "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ Jesus," verse 5. It is the privilege of Christians to be present with each other in spirit, although they may be absent in the flesh. And they can also joy with each other, and behold the order in which they walk. It is their privilege to also pray for one another, and strengthen each in their several duties. O that Christians might

do this more. "As ye have received Christ Jesus the Lord, so walk ye in Him," verse 6th. O, how important is this passage! "Walk in the faith; continue steadfast. Put on the whole armor of God, that ye may be able to withstand the fiery darts of the wicked." "Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving," verse 6th. This verse is a very strengthening one. You see that rock rising out of the sea? That rock is deeply rooted, and defies the angry waves that dash against it. So must you stand in the world, firmly rooted and grounded in love, and in the service of the Master. May God give you grace to "*stand* in the evil day, and having done all to *stand*." "Beware, lest any man should spoil you with philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," verse 8. You may find, in your life's pilgrimage, much to contend with in the form of "vain deceit, false philosophy," and wicked devices to lead you astray. O, beware of them. "Have no fellowship with the unfruitful works of darkness, but rather reprove them," This is your privilege. "Touch not, taste not, handle not" the unclean works of designing men. Sceptical writings, "harmonial philosophy," corrupt light literature, false doctrines, fiction works, all tend to destroy the simplicity that is in Jesus. O, forsake them, and cling to Him "in whom dwelleth all the fulness of the Godhead bodily," verse 9. He who left the courts of Heaven to suffer and die in the flesh that we might be saved; cling to Him as your only friend. Be earnest and zealous in His cause, for His name's sake. Amen!

THE PLAN OF SALVATION.

When we contemplate the sublime and glorious truths connected with the plan of salvation, we are lost in admiration at the unbounded goodness, wisdom and love of our Heavenly Father. Goodness in that His Divine attributes should in any way be manifest that angels and men should know and comprehend His will toward them, as exhibited in His decrees and mandates. Wisdom in the manner and order of those manifestations, and *love*, in the willingness to condescend to worthless worms of the dust to bring them into a sacred nearness with Himself as fellow heirs with his dearly beloved and only begotten Son. The inspired poet Milton carries us up in the contemplation of that cycle of God's existence (we cannot call it time), when the angelic hosts were summoned by the Father to pay homage and obedience to the Son. A fiat was established, an order given, and the accountability of angels declared in their delegated power to choose or refuse to obey the order of the Almighty. Here we contemplate the origin of free agency. It was established, *when a law requiring obedience* first sounded its authoritative mandates through the courts of Heaven! The force and tenor of that law has never been revoked. Obedience to God is yet the fully enforced decree in Heaven. Satan *rebelled* in the pride of his heart, and refused to yield obedience to the commands of the Almighty Father. Through the subtlety and craft that yet lives in the hearts of rebellious men, he drew into his vile council one third of Heaven's hosts, and corrupted them with the vile spirit of rebellion which actuated himself. After a mighty struggle between Satan and the hosts of Heaven, the only begotten Son rides forth in the chariot of eternal justice, and drives the rebellious hosts into the lake of fire. A council is called in Heaven. A loss has been sustained that must be supplied. A decree goes forth that man

must be created to be placed on probation, that he may be tried ere he be received into the companionship of obedient angels, and the presence of God. Law and obedience are the motors that moved to the creation of man. It was through the violation of law that a vacancy was found in Heaven, it is through obedience that it is to be supplied. The power to choose or refuse to obey the Divine command, was vested in the creature commanded, hence his accountability to the Creator and law-giver. *Upon the doctrines of personal accountability and free agency, rest all the principles of justice and equity.* Without a power to obey or disobey, why is the creature commanded? Without a recognition of this truth, mankind become the sport of Satanic device. If angels fell from their high estate in consequence of disobedience, is it unreasonable to suppose that God should punish mankind for the same? Are we to be more favored than angels? Can we, creatures of trial, hope to escape that punishment which fell upon them. God fore-ordained through the force and effect of His decrees, "whatsoever should come to pass," but does nothing inconsistent with Himself, and will not set aside personal accountability in His requirements of man. The worlds were created as a footstool upon which mankind were to be tried. The fiat of the Almighty went forth. "He spake and it was done. He commanded and it stood fast. The spirit of God moved upon the face of the water, and the worlds were framed by the word of God."

"See through this air, this ocean and this earth,
All nature quick and bursting into birth."

When the creation was finished,

"The morning stars sang together
And all the Sons of God shouted for joy."

When the Almighty had finished his work, "He pronounced it good." Sin had not left its blight upon

the works of Deity. He created man "after His own image," in *spirit*, "breathed into his nostrils the breath of life, and man became a living soul." The *soul*, that part of the man which acts, thinks, feels, and is accountable, was connected with a body made from the dust of the earth. Man is thus formed, with a perfect soul in a perfect body, walking in obedience to the will of his Creator. How wise that Being who gave the worlds a birth, brought from chaos that bright array which now meets the eye, who prepared a footstool upon which to try His creatures ere He should call them to their heavenly reward. He prepared a garden in which He placed the man ADAM, and called it Eden. He planted it with every variety of tree and shrub; placed in it animals and birds necessary for the comfort and happiness of man, and from his side the Lord took a rib of which he made a being and called her *woman*.

The order was now completed; man and woman walked forth in sweet converse upon the glorious beauties of their home in Eden, praising their Heavenly Father and rejoicing in His favor as obedient children. Reader, do you realize this picture? It is for your contemplation and serious, *earnest* consideration. This was mankind before the fall, ere sin entered to destroy their happiness. A bound was set which man could not pass. "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat."

This was the command given our first parents in Eden. Upon the obedience by man of its requirements, depended his future happiness, and of the human race, without redemption. Here was Divine law established upon earth. Here began the free agency and personal accountability of *man*. Upon this rested the doctrine of rewards and punishments. To Adam and Eve it came: obey and *live*, disobey and *die*. How can men, having a knowledge of the Bible, deny the doctrines of free agency, personal accountability, reward for obe-

dience and punishment for disobedience, unless they are "led captive by Satan at his will." Satan was permitted to comprehend from his throne in the infernal regions the work that was going on under the councils of heaven to repair the deficiency caused by his rebellion. He flies through chaos to earth upon which our first parents are placed in the beautiful garden of Eden. He enters the serpent to lay his vile plot for man's overthrow. He begins with a lie to the woman, and preaches his sermon of destruction to the human race, when he declares that "on the day thou eatest thereof, thou shalt not surely die," a contradiction to the commands of the Almighty. The woman yields to his flattering overtures, and partakes of the forbidden fruit. The crafty enemy of God and man rests not satisfied until he has prevailed upon her to tempt the man Adam to partake. She presents to him the forbidden fruit, and he yields to the temptation. The work is done, and Satan laughs while the hosts of heaven weep at the triumph of the enemy. Adam in his shame sewed fig leaves as a covering to hide his nakedness, using the temporal covering under which erring human nature ever seeks to hide its sins. God calls Adam to account, who strives to throw his own guilt upon the act of the woman, seeking in this unreasonable way to screen himself from blame. The human heart is the same to day, under its fig leaves of fond invention, anxious to hide its sinful deformity from the stern declarations of the living Word, and the searching condemnation of the Holy Spirit. Striving to climb up to Heaven through the serpentine reasonings of false philosophy, the heart of man in a state of nature becomes a nest of unclean birds, rebellious to the wholesome restraint of gospel teaching, and under the influence of the evil one ready at all times to rouse in open array against the truth.

The sentence of man for disobedience was expulsion from Eden. As the angel of expulsion banished the condemned pair, he assures them that the "seed of

the woman should bruise the serpent's head," implying that a child should be born from the posterity of the woman, who should be able to bruise the serpent or spiritual foe of mankind from the soul of man. The state of man in Eden may be compared to the soul in full favor of God without sin, but when disobedience has expelled it from that Eden-like favor, nothing but the merits of Christ can restore it again. The history of the world from the expulsion from Eden to the fulfilment of the promise, extends over a period of 4000 years. During this time God raised up a chosen people through whom He propagated the promise made to the first parents. The law of accountability was rigidly observed in the dealing of the Almighty with His creatures. Laws were given, ensuring reward for obedience and punishment for disobedience. The world was so wicked as to call down God's judgments in its punishment by drowning all except Noah and his family. God confused the builders of Babel and scattered them throughout the then known world, as a punishment for their attempt to build a tower to reach into Heaven. How many are now trying to rise into God's favor through their own works and merits without coming through the open door of Christ's atoning merits. *Vain Babel builders*, the confusion of their wicked efforts will scatter them to the winds of God's punishing wrath. The promise of the chosen people was given to Abraham, and descended through his posterity until the time of its fulfilment. It followed Jacob and his sons to Egypt, the protecting care of God was with them to preserve them through, and lead them out of their bondage. His love for a fallen race gave them the law, and led them through the wilderness and verified the promise to them in the advent of the Son of man. Prophets had foretold it, minstrels had sung of it, and the time at last came. The good news of a Saviour came to the shepherds in the east, and a star directed them to the manger of His birth. A heavenly king born

in a manger! "Low lies His head with the beasts of the stall." How different from the birth pomp of an heir to an earthly throne. Coming in a plebeian garb, he is rejected by the proud and rich of earth. They looked for the "pomp and circumstance" which characterize a temporal court, hence rejected the humble Saviour. He lives in a retired occupation until the time to begin his mission arrived. He goes forth upon that mission, "despised and rejected of men," "a man of sorrows and acquainted griefs," and willing to endure the contradiction and abuse of sinners in the world, that He may be instrumental in saving the souls of men. He is preceded by John the Baptist, as a fore-runner who preaches repentance "for the kingdom of heaven is at hand." How momentous the season! The world is about to have that salvation proclaimed that was promised 4000 years before. All the world is at peace! Auspicious time! The glorious tidings are heralded and the Son of man "goes about doing good" to the bodies and souls of men. He preaches the necessity of mankind realizing their lost and undone condition by the fall, and of seeking salvation through His offered gospel. He calls out and empowers apostles to carry His will to the world, and when His work has become established on earth, and the divine plan fully developed, He lays himself down in a cursed death upon the cross, a martyr to the cause of the salvation of mankind. How can we comprehend this without feeling a thrill of delight permeating through these poor frames of ours. O the mercy of that God who sent His only begotten Son to earth to die for *me*. Sinner, do you realize that he died for *you*? If so, are you willing to receive the benefits of this great salvation? Are you willing to consider your own righteousness as filthy rags, and realize the lost and undone condition you are in by the fall? If so, come to Jesus "without money and without price." You will find in Him a full and free salvation. He says, "take my yoke upon you and learn of me,

for my yoke is easy and my burden is light." Be ready to acknowledge Him in all things, and you will be found in His favor a child of His, for he has declared that if we "acknowledge him in all our ways He will direct our paths." Have we presented this plan in a series of brief allusions to the Biblical account sufficiently for your comprehension, dear reader? We hope you will profit by it. Amen.

SUBJECTS FOR SERMONS.

- The Prophet without Honor, Matt. xiii, 57.
 Sin Reproved, " xiv, 4.
 Be of Good Cheer, " " 27.
 The Son of God Acknowledged, " " 33.
 Transgression Reproved, " xv. 3 to 5.
 Lip-Service Reproved, " " 8.
 Men Doctrines Condemned, " " 9.
 Speech Defileth, " " 11.
 Blind Leaders, " " 14.
 The heart qualities define the Man, Matt. xv. 18.
 The Canaanitish Womans Faith, " " 28.
 The lame, blind, dumb and maimed, healed, Matt.
 xv. 30.
 The Miracle of the Loaves and Fishes, Matt. xv. 36.
 Discern the Signs of the Times, " xvi. 3.
 Beware of false Leaven, " " 12.
 The Rock Christ Jesus, " " 18.
 Peter Rebuked, " " 23.
 What shall it profit, &c., " " 26.
 Whosoever confesseth Me before men, " x—32.
 A Man's foes of his own household, " " 36.
 He that loveth father and mother more than me, &c.,
 Matt. x. 37.
 He that receiveth you receiveth Me, Matt. x. 40.
 All things are of the Father, " xi. 27.
 Come to Jesus, " " 28.
 Take the Yoke of Christ, " " 29.
 His Yoke is easy, " " 30.

Jesus is Lord of the Sabbath,	Matt.	xii.	8.
It is lawful to do <i>well</i> on the Sabbath,	"	"	12.
Every kingdom divided cannot stand	"	"	25.
Blasphemy against the Holy Ghost not forgiven,			
Matt.	xii.	31.	
The Tree is known by its Fruit,	Matt.	xii.	33.
Idle words must be accounted for,	"	"	36.
The Parable of the Sewer,	Matt.	xiii.	3 to 8.
Its explanation,	"	"	19 to 23.
Let both Evil and Good grow together,	Matt.	xiii.	30.
The Parable of the Mustard Seed,	Matt.	xiii.	31 to 32.
The Parable of the Leaven,	Matt.	xiii.	33.
The Parable of Tares explained,	"	"	38 to 41.
The instructed Scribe,	"	"	52.
The neighbors of our Lord astonished,	Matt.	xiii.	54.
The wise man,	"	vii.	24.
The foolish man,	"	"	26.
The authority of Christ,	"	"	29.
Healing the Leper,	"	viii.	3.
Centurion's servant healed,	"	"	13.
Healeth Peter's mother-in-law,	"	"	15.
The Son of Man hath not where to lay His head,			
Matt.	viii.	20.	
Rebuketh the winds,	Matt.	viii.	26.
Casteth out Devils,	"	"	32.
Curing the Palsy,	"	ix.	2.
Matthew called,	"	"	9.
Jesus eats with Publicans and Sinners,	Matt.	ix.	10.
Mercy and not Sacrifice,	"	"	13.
Christ healeth the bloody issue,	"	"	20.
Christ raiseth the Ruler's daughter,	"	"	25.
He causeth the Blind to see,	"	"	29.
The Dumb Devil cast out,	"	"	33.
Prayer for laborers,	"	"	38.
The Apostles sent out,	"	x	6.
The Spirit speaketh,	"	"	20.
The Disciple not above his master,	"	"	24.

8.	Fear not them which kill the body,	Matt.	28.
2.	Resist not evil,	Matt. v.	39.
5.	Love your Enemies,	" "	44.
en,	Exhortation to perfection	" "	48.
33.	Alms in Secret,	" vi.	1 to 4.
36.	Secret Prayer,	" "	5 to 6.
8.	Use not vain repetitions,	" "	7.
23.	Our Lord's Prayer,	" "	9 to 13.
iii.	Forgive Trespases,	" "	14.
31	Cheerful fasting,	" "	17.
	Lay up treasure in heaven,	" "	20.
	A single eye,	" "	22.
	God and Mammon,	" "	24.
	Trust in God,	" "	26.
	Seek first the Kingdom of God,	Matt. vi.	33.
	Judge not,	" vii.	1.
54.	Cast not pearls to swine,	" "	6.
24.	Ask, Seek, Knock,	" "	8.
26.	Do as ye would be done by,	" "	12.
29.	Go in at the straight gate,	" "	13.
3.	Beware of false prophets,	" "	15.
13.	By their fruits they are known,	" "	20.
15.	Do the will of God.	" "	21.
ad,			

LETTER TO A FRIEND.

DEAR FRIEND,

I trust you will pardon the familiarity you may discover in this poor effort, when I tell you that a sense of duty to yourself and little ones prompts it, and although you may think these lines uncalled for, and offered through a selfish motive, yet the *fear* that you *may* think so will not deter me. Had my circumstances been differently disposed when with you, I should have *talked* what I now write, but that sad difference which the *world* often makes between *Christians*, and which never should step between them, barred the familiarity as a brother in Christ, with which I longed to address you. I hope the time is not dis-

tant when social position, worldly caste, and that position which wealth now throws in, to first divide and then destroy the fold of Christ and the comfort of Christians, will vanish away. God knows how much my heart has been pained when upon introduction to members (so-called) of Christ's Church on earth, I have detected their hasty glance at the outward man, and marked the cold look and evasive manner by which they evinced their "*judgment from appearance.*" How often the first few verses of the second chapter James has come to mind! O may the hearts of *Christians*, whether in city or country, be purged from the noxious weeds of *pride*, social distinction and heartless caste. Until this is done we can never fully enjoy true religion, no matter how much of the outside we may put on. If my connexion with *any* class of persons be based upon the condition of *outside* appearance, the sooner that connexion is severed the better. *Pride is to-day one of the crying sins of the Christian Church!* What I refer to is with reference to moving into the country in some direction. Your example would no doubt be followed by others, and you would be the means of doing much good to them as well as yourself. Your little ones need the pure air and pleasant scenes of country life to develop their bodies as well as their dispositions. Reared in the city, children generally grow up proud and heartless; in the country they are artless and loving. O how little parents think of these heart considerations in the early influences thrown around their children; Love, gentleness and affection are supplanted by egotism, caste, and social distinction; and those subtle weapons of Satan, wealth and love of display, are the means by which they are often destroyed—body and soul. Your position throws open the door to many temptations, both for yourself and family, against which you need much grace to prevent you from falling. Many will seek your society now while you possess wealth, that would, were you in adverse circumstances, turn from you in

scorn. May God guide, direct, and save you and yours is my humble prayer. Amen.

MARIAN B—, OR THE REWARD OF COQUETRY.

A TRUE STORY.

Not far from the city of M—, resides a hard-working Scotch farmer, by the name of B—. He has rich connexions in the city, and often prides himself there upon, speaking of them with as much importance as if he was the architect of the fortunes they possess. He has no family worship, scarcely ever opens his Bible, uses profane language, and is addicted to drink. Under this kind of life he has reared a family of one son and two daughters. The eldest daughter, Marian, the subject of our brief sketch, was good-looking, (when we last saw her, two years ago,) gay, and giving to courting the notice of young men, and with her fine face and pretty figure had entrapped several youths in her train. A dashing young engineer from the city, with his fancy way of dressing and gay manners, had borne off the palm, and now had the heart of poor Marian within his power. We passed a few days at her father's house, and became acquainted with the state of her mind—she was given to fun and foolish talking, to a great degree. Everything of a serious character was reviled and scoffed at by her, and she was particularly persecuting towards the earnest Christians. She seemed entirely given up to dress and show, only desirous of making a display in the world as far as her means would allow. We spoke to her upon the interests of her soul, but with a toss of the head she threw back into our face the faults of a poor profession of religion. She would seize upon the slightest circumstance to throw blame upon those who desired to love and serve the Lord, and would listen to no words of caution about conduct. A few days ago we heard again about Marian, she had become a prey to the wiles of the seducer, her fine dashing

young beau having lured her away under a pretence of marrying her, and had accomplished her ruin, which was, no doubt, the object of seeking her society. Ah! how fascinating are the charms of the tempter. He begins the ruin of young females by presenting fine forms and dashing manners, until in a careless spirit of flippantry he lures them on to ruin.

Young girls, note Marian's case. She was once as light hearted and careless as you. She flirted and prided herself upon her beaux and fine appearance, until now her character is ruined, her happiness in association destroyed, and the good name she once possessed is cast out by respectable people. True, Jesus can save her soul, if she receives him, but she will always live a poor outcast monument of unbridled sin. You may profit by her downfall if you will. Let it open your eyes to the danger of despising serious things. Let your heart become early influenced by the love of God, and you may rely upon a safe retreat from the tempting wiles of Satan? You are not out of danger while trusting to your own strength. You can never be free from temptation while the unregenerate heart lies serpent-like in your own bosom. You may pass away your time in a light trifling way, may sin away your precious time which should be spent in making your calling and election sure with God, may think you are doing a fine thing in being able to catch the attention of a few silly young men who care nothing for you but to flirt with you—but this will bring you under the judgment of that God who commands you in His word to be "sober and vigilant, for your adversary the devil goeth about seeking whom he may devour." You may think you are privileged to trifle with the hearts of others, and delight in secret glee over the conquests you make, but there will be a time when God will convince you of your sinfulness, and cast you down in self-abasement at the recollection of your evil courses. It will be a great mercy if you are preserved from the fate of poor Marian. May God

send His Spirit into your heart, and convince you of the exceeding sinfulness of such a life, and bring you to a proper sense of your condition as a wayward creature. We give you this brief warning, hoping you may profit by it to the salvation of your soul. May God grant you protection in an hour of trial. Amen.

COME WITH US.

“And Moses said unto Hobab, the son of Raguel, the Midianite, Moses’ father-in-law, we are journeying unto the place of which the Lord said, I will give it you: come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel.” Numbers x. 29. What Moses said to Hobab, the Christian Church says to the sinner, “Come with us and we will do thee good.” Who does not wish to have *good* done unto them? All who are not completely under the power of Satan, desire not only to *receive* good, but to do good. All who are not given over to hardness of heart and blindness of mind, they with whom the spirit of God still strives, or who have not sinned away their day of grace, are *relatively* in the position of Hobab, still on yielding ground to be saved. He was brother-in-law to Moses, and Moses wished his company to the land of promise. All mankind by the law of *creation*, are related to the Church of Christ, but aliens through original sin. But God’s people call upon the weary wandering ones, “come with us and we will do thee good.” Why? “For the Lord hath spoken good concerning Israel.” He has vouchsafed many promises unto them, and given them many evidences of His gracious care, and why should they not seek to call others in the right way.

Come then, sinner. First see yourself as undone and lost while unconverted; realize your need of a Saviour, come to Him through repentance, and ask God to convert your soul. Is not this a reasonable service? Does not the inmost promptings of your own heart tell you that you are doing wrong in thus keeping away from

your Heavenly Father? Did he not create you? Has he not a right to call you to repentance? Must you always *live* at this poor *dying rate*? What a strange anomaly you are. You live in a contrary position to your Heavenly Father. You are directly opposed to Him. And what is the result if you continue in this way, *Death*, the *judgment*, and eternal punishment. The very fact that you *do not yield* to be saved by grace, is an evidence that you are on the downward road to death. If you were not under the power of Satan, you would heed the call of the gospel at once. "Come with us and we will do thee good." As Hobab, it is believed, yielded, so may you. *He* at first resisted and said, "I will go to my own land;" but Moses pleaded and prevailed. May the spirit of the Lord strive with you and prevail, that you may reap the reward of the Christian. May you not continue *always* in your present course. Turn in with the overtures of mercy before it is too late. Give your heart to God now, and He will bless you with many spiritual blessings for Christ's sake.

THE SIMPLICITY THAT IS IN CHRIST.

The simplicity of heart peculiar to the Christian, is often lacerated by the carping cares of life, and grieved by its vicissitudes; yet, if he exercises a proper vigilance through the grace given him, these asperities can be softened, and the gracious fruits of the Spirit will manifest themselves in his life practice. As all good must come through the influence of the Spirit of God, it behooves His people to preserve the simplicity of heart which was in Christ, and is theirs through His atoning merits, that they may walk in His statutes and observe His commands.

THE PRIVILEGES OF THE TRUE BELIEVER.

The true believer [in Jesus Christ] has many privileges. He has a right to be peculiar. He can "come out and be separate" from the unbelieving world of mankind, and none dare gainsay this right. He can

live in the world and yet not be of the world. He rejoices in an *inner* life, to which the unthinking and unbelieving can lay no claim. He can preserve an independence of life and character, that while he is blessed in the association of kindred hearts, he has a blessed oneness in Christ as a personal Saviour.

TEXT, PROOFS AND NOTES OF A SERMON.

Text.—We, then, as workers together with him, beseech you also, that you receive not the grace of God in vain.—II Cor. vi. 1.

Proofs.—For we are laborers together with God: ye are God's husbandry, ye are God's building.—I Cor. iii. 9.

Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.—II Cor. v. 20.

Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.—Heb. xii. 15.

But I fear, lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.—II Cor. xi. 3.

Therefore, as ye abound in every thing, in faith and utterance, in knowledge and in all diligence, and in your love to us, see that ye abound in this grace also. II Cor. viii. 7.

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and with the household of God.—Ephes. ii. 19.

Dr. Clark's rendering: We (that is the apostles) being fellow-workers, also entreat you that ye receive not the grace of God in vain.

I. *True* Christians are fellow-workers, of whatever name or order.

They should throw aside party names and unite in spirit against the enemy of souls.

Love should be the bond, and perseverance the settled duty.

II. Christians should entreat each other to walk worthy of the vocation in which they are called.

They should sustain character in each.

They should rejoice in the prosperity of each, and mourn over their adversity.

Exhortation to activity and watchfulness.

Presentation of the subject to partial believers and sinners.

The only foundation, Christ Jesus.

The time to come to Him, *now*.

The place to meet him, here.

The time to repent of sin and be converted, at this instant.

TEXT, PROOFS AND NOTES OF A SERMON.

Text.—Watch ye, stand fast in the faith, quit you like men, be strong.—I Cor. xvi. 13.

Proofs.—Watch, therefore, for ye know not at what hour your Lord will come.—Matt. xxiv. 42.

Watch, therefore, for you know neither the day nor the hour when the Son of Man cometh.—Matt. xxv. 13.

Let us not sleep as do others, but let us watch and be sober.—Thes. v. 6.

Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour.—I Pet. v. 8.

The necessity of watchfulness because of the devices of Satan.—II Cor. ii. 11.

Lest Satan should get advantage, &c.

The Christian is never safe without watchfulness.

His three-fold enemy, the *world*, the *flesh* and the *devil*, daily attacks.

Were it not necessary to watch, the command would never have been given. We should not trust in ourselves.—II Cor. x. 9.

To stand fast in the faith is the sign of a true Christian.

The Christian armour is shielded by faith.
 The love of Christ in the soul begets a lively faith,
 and good works are evidence.

Hence the secret of the Christian's strength and man-
 liness comes from Christ.

The weak of the earth may be *spiritually* strong.

By trusting in Christ we can overcome all temporal
 obstacles.

Exhortation to God's people to continue steadfast by
 putting away the causes of dissension which weaken
 faith.

To the almost persuaded to be fully persuaded.

To the enemies of the cross to come to Christ and
 gain true strength. Conclusion.

ODE TO A LIQUOR ADVERTISEMENT

Of all the desolating sheets,
 That catch the public eye,
 You are the worst. Your boasted feats
 Are in causing men to die.

You flaunt your liquor to the gaze
 Of Adam's dying race,
 With glowing adjectives that praise
 Sin to a good man's face,

Hear your just sentence. You are left
 As an emblem of death and woe,
 To yourself, and your supporters swift,
 To a drunkard's doom must go.

A FEW ARGUMENTS FOR TOTAL ABSTINENCE.

"Wine is a mocker; strong drink is raging, and whosoever is deceived thereby is not
 wise."—*Bible*.

Strong drink destroys more human beings, body
 and soul, than war, pestilence and famine combined.
 The manufacturers and dealers in strong drink,
 rob, indirectly, more victims than any other class
 of men on the face of the earth. They make more
 widows and orphans than any other instrumen-

tality of Satan can pretend to. The public could better afford to pay every liquor dealer twice his profits and have him close *his business*, than to allow him to continue it. The liquor trade contributes more to filling jails, almshouses, prisons, hospitals, and criminal dockets, than *all other instruments combined*. *Strong drinks are poisons*. All that intoxicates is poisonous. The term "intoxicate" comes from the Latin word "toxicum," meaning a poison. Alcohol *deadens* instead of *stimulates*. Gainsay the above facts if you can!

QUESTIONS FOR SCEPTICS, WITH SUPPOSED ANSWERS.

Q.—Why are you not a Christian?

A.—Because I do not believe in Christ's atonement. It is a vain invention.

Q.—Do you believe that you have a being?

A.—Yes; for I possess a body and power of thought.

Q.—Do you believe that you were created?

A.—Certainly, or I should not exist.

Q.—Has not your Creator a right to your service?

A.—Why, I suppose so.

Q.—Are you rendering Him a "reasonable service" by denying His existence as declared in His word?

A.—I suppose not, but I am not bound to believe the Biblical account.

Q.—Have we a more reasonable one to believe?

A.—I know of none more so, but I do not believe in any.

Q.—Do you believe in the "things that are made," which are tangible to your senses?

A.—Surely I do! What I see, hear, feel, smell or taste, I know exists. I can believe my own senses.

Q.—Are not the worlds evidences of a Creator? They are the building, who was the architect?

A.—They are the production of the laws of Nature,

the result of a combination of laws, acting to produce an effect.

Q.—If the works of Nature are the *effect*, where is the *Cause*? If laws exist to produce these *visible* effects, who is the law-giver.

A.—They were—that is—I *suppose* they always existed.

Q.—You live under the benefits of municipal law, do you not?

A.—Yes.

Q.—Who framed those laws?

A.—The legislators of the land, basing legislation upon precedents handed down through the received authority in jurisprudence.

Q.—Good. You admit then a legislator. Was not the wise legislator who put in force the “*laws of Nature*” as you say, a self-existent, all-powerful and eternal Being, and worthy the adoration of His creatures? Has he not power to create and destroy, to command and execute, to reward and punish? Will you presume to deny the legal authority of the land, much less that Power who is Head over all lesser powers?

A.—I confess my own littleness, but cannot believe the Bible.

Q.—What is belief?

A.—It is having faith in that which appeals to the senses.

Q.—It is. By *faith* you perform every act of your life. You cannot live without faith. You read the history of past events, you remember the transactions of much of your past life, you live in the busy present, and by faith you make it all a reality. With this principle of belief or faith in the Bible, would you not acknowledge a Divine Creator? When once you truly and sincerely believe *a part* of its record, you will soon believe the whole. Do you believe that there were such men ever lived, as Cæsar, Wellington, Washington and others, of whom history gives a record?

A.—I do. I see their names in the received historical

authority, and am bound to believe what has substantial proof from various writers.

Q.—Upon the same premises, why not believe in the existence of God, as declared and proven in the Bible, that best authenticated of all records, and in the existence of Adam, Cain, Abel, Methuselah, Noah, Abraham, David, Isaiah, Joseph, Jesus Christ, and the Apostles. It requires no greater stretch of faith to believe the account given of *them*, than of any other record of history.

A.—I am not prepared to believe in the miracles said to have been performed by the Bible characters.

Q.—You have admitted your own existence. Was it not a miracle that brought you into being?

A.—I cannot say so, but a fruit of natural law. A miracle is a suspension of the laws of Nature, hence inconsistent with the order of Nature.

Q.—Has not the law-giver a power to suspend his own laws that he may make his power known?

A.—How so?

Q.—You are the lawgiver to your own household. You make or suspend regulations at will. A wise legal power will reserve the right to abrogate laws or make new ones, and must the Creator of all things be restricted in His power through our unbelief, while such rights are delegated to worldly tribunals? Does it not seem unreasonable on the face of it? Yea, verily.

A.—You ask a puzzling question.

Q.—Not at all puzzling if viewed in the light of even human reason, much less if regarded from the standpoint of simple faith. It is upon this ground the Bible is placed in your hands. It is supposed that you will exercise the same degree of faith in *its* declarations, that you do in the evidence of your own existence or in the accepted record of passing events. It presents a *reasonable* record, a record truthful as its author, and the simpler and more child-like the belief reposed in its declarations, the greater benefit derived by the reader. But Satan works continually to create

unbelief in even the historical portion, lest mankind should believe unto salvation. Come then, to its pages, willing to give it that degree of belief that you would another book. If you have never prayed before, pray now over its pages, that you may *fully* believe, that your doubts may be removed, that you may have the Holy Spirit to seal your reading to the desired end, that of your soul's salvation. Your reading will *then* be profitable, and the object of your existence be answered in your conversion to God. With the Bible in your hand you can go forth as an instrument to proclaim the truth to others. Fear not, then, to peruse its pages. Give your time, attention, faith, will, and whole being to the greatest business of life, and you may expect not only a reward in *this* world but in the world to come, eternal life. Amen.

CHURCH ETIQUETTE.

There are a few hints about manners in and around a place of worship, that may with profit be thrown out for the benefit of the youth, especially in the country. Let your desires to be instructed from the sacred desk, *increase* as you near the house of God. This will banish worldly thoughts from your mind, and lead you immediately into your pew, instead of stopping to talk over the affairs of the world with a knot of idlers around the door. It is extremely disagreeable for one to run the gauntlet of idle gaze, which parades itself before a church on either side. Satan has his sentinels in outside loungers, and many go to hell in the act of going to church by becoming so absorbed in worldly topics before entering, as to have no attention for the sermon. When once in church, let your spirit be enlisted in the sermon and exercises of worship. Do not disgrace the house of God by dozing or gazing about at the dresses of those assembled. Do not turn your head at the entrance of every new comer, but keep your eye directed upon the minister. He needs your encouragement by your attention, and nothing inter-

rupts a speaker, or causes him to think that you care but little for his efforts, more than a listless, careless manner in church. You can hold up the arms of your minister much by your prayers. Instead of sitting as a judge and critic upon him, go out to God in silent supplication, asking the divine blessing upon his efforts. You will be blessed in your offering. After the service closes, and a few friendly recognitions have passed, go home and converse or meditate upon the sermon by the way. Speak of it by the fireside, in the family circle, and do not forget it during the week. Have some theme as a leading thought through the week. Keep fresh in your heart the instruction of the day, and you will find yourself growing in grace and interest in heavenly things. The object in attending church is to have your soul fed with the bread of life and be built up in the faith. If you were hearing a will read, in which a sum of money were to fall into your possession, would you not give earnest attention? Yet your soul's salvation is willed to you by your heavenly Father, through His word, the operation of the Holy Spirit, the offerings of the means of grace, and are you willing to receive it? Give attention then to the gracious offers that you may "make your calling and election sure with God."

THE TIMES.

There is much cause for watchfulness and perseverance on the part of the Christian believer at this time. "Wicked men and seducers wax worse and worse, deceiving and being deceived." Sly politic caterers to the public taste display their blandishments, and pour forth their venom upon the unsuspecting; the various departments of Satan's kingdom in service send out their willing operatives, and the burden of the times is a more straitened condition of the poor, and a prouder and more domineering position occupied by the rich. May we not consistently consider these as signs of the coming of the end? Look at the disturbed state of the world! How

are the nations stirred up one against another. "Wars and rumors of wars" are heard from the four corners of the Earth, and the huge sins of the times are flaunting their sophistries and pretensions to lure astray the unwary and innocent. Especially is this a time of needed watchfulness by the youth. You will be justified in exercising a jealous watchcare over your interests that you be led not into by and forbidden paths ere you are aware of the danger to which you are exposed. "Be sober, be vigilant, for your adversary the devil goeth about seeking whom he may devour."

A WORD TO MOTHERS.

Mothers, in consideration of your responsible position, we would say a word to you. You are, or may be instrumental in the formation of the characters of your children. First impressions are most lasting, and when we reflect that

" 'Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

You will do well to consider the importance of your relations to your care. You may have often had your attention directed to this point, but have you let the reality of its importance fasten itself upon you to such a degree as to become a fixed principle in your lives. Soon the little prattler in your arms will go forth to spread abroad in the hearts of mankind, the influence of a mother's training. O how much depends upon your words and actions in the sight and hearing of your children! They are little exponents to the world of your own character, wherever they may go, to a great degree, "for even a child is known by his doings, whether they be good or whether they be evil." You must realise the necessity of "letting your light so shine before them, that they may see your good works, and glorify your father which is in Heaven," that His divine blessing may rest upon your efforts. Your sons

will exhibit the refinement of the mother's character in their manners and intercourse with the world, and your daughters will go forth second editions of yourself, transmitting the rays of domestic sunshine received at home, to the waiting hearts of other circles of association. Not a day passes, but a cloud of witnesses are taking notice of the doings of your children, and through them, reading your own life. Are you rearing a family of sober-minded sons and virtuous daughters, the world knows it and gives you credit. On the other hand, are your sons *fast young men*, careless and reckless, and your daughters filled with pride, and a desire to entertain a number of beaux, with a coquettish relish, the world will know this too, and more than all, God knows it, and will, sooner or later, send a judgment upon you for your lack of watchfulness and care to instruct them in the ways of modesty and humility. O that there were a greater degree of consideration on this point. Mothers! You wish to rear a respectable family, do you not? If so, remember that these indulgences of your children in so called respectable practices, are the "little foxes (of Satan) which spoil the vines" of your care. Watch over them, earnestly press upon them the necessity of being careful and watchful over their own conduct. God will reward you for your efforts. Fring to your aid the earnest yearnings of a mother's heart. Point out to them the examples of earnest pious females of Bible history, and of the history of the Church on earth. Show them the living examples of virtue before you of to-day, and on the other hand, present the wrecks of character as a contrast, which now live as sad evidences of a lack of a mother's prayerful care. Earnestly enjoin the necessity of the new birth as a guide and protection through life, and a passport to Heaven. Do you expect to meet your children there? O present to their young souls the knowledge of a crucified Lord, in an impressive anxious manner, committing them into the care of Him who careth for you and them. A world of subtle tempta-

tion is around you and them. You may be flattered with its smiles, and your daughters led into its snares, ere you awake to the stern reality that Satan has bound them fast in his sinful chains. For example, we stayed at a farm house last winter; while in conversation with the lady of the house about the trials and troubles incident to life, as she recounted hers, exclaimed, "My daughter there (referring to a fine looking girl with a child in her arms) has caused me more trouble than all the rest of my family." She then related the story of her child's ruin, and in the anguish of her soul, declared that she would rather have seen her carried to her grave than return to her house in this condition. Many cases might be added to this one, but we will close our brief warning by urging upon you the *necessity* of being vigilant and watchful over the characters of your children. Do not despise the admonitions you frequently receive to be diligent in duty toward them. The growing power of Satan upon them calls out your earnest persevering efforts. Do not rest satisfied with a single admonition, but let your advice go forth "line upon line, precept upon precept, here a little and there a little," with that loving anxiety for their welfare which a mother can alone exhibit. Above all, look to God in earnest prayer for grace to do your duty. Offer Christ in a spirit of love for their immortal souls. Amen.

ON THE EVILS ARISING FROM THE USE OF TOBACCO.

The evils arising from the use of tobacco are of such magnitude as to appear almost fabulous when fully brought to view. They are more potent, because of their seeming harmlessness, serpentine approach, soothing effects and destructive results. The use of tobacco becomes a sin to the man who knows its evil effects; and those who have been long addicted cannot fail to realize this. The only true ground upon which to try any

practice is that of right and wrong. An injurious one is wrong in practice, and deserves condemnation. Upon the doctrine of influences and tendencies, we may try every act of man's life, and its consequences. "A tree is known by its fruits," and the fruits of using tobacco are of such a character as to draw forth the most earnest denunciation. It can be indicted upon a threefold ground, viz., financially, physically, and morally. Upon this basis rests the whole welfare of mankind. Take a man's purse, and you deprive him of the means of material subsistence. Injure his health, and his life becomes a burden to him. Rob him of his good character, and you destroy the whole man. Tobacco tends to do this. Consider its use as a

FINANCIAL EVIL.

Any practice that uses property without returning an equivalent is an evil. In proportion as its effects are injurious, does its magnitude appear. Beginning with the person; the use of tobacco detracts from a good personal appearance, which is often necessary to success in business, causes slovenly habits, and renders the mind dull and unappreciative, preventing that exhibition of tact so necessary to success. Many men who use tobacco, wonder why they succeed no better in business. They little suspect the habit that is continually undermining their judgment, enfeebling their intellect, and thereby unfitting them for that earnest effort incident to success. The amount consumed in value is not a tithe of the financial injury that falls to the lot of the user as a just punishment for his indulgence. Violated law will have its punishment, and that resulting from the use of tobacco in various forms, is sure to be meted out by a just Creator. God looks upon the possessor of wealth as a steward over His heritage, and as such will call to account all in whose hands He has placed it: If that wealth is wilfully consumed upon an injurious practice, does the practice not partake of the nature of sin? Look at this in a conscientious light, you that are ad-

dicted to its use. Every comfort in your possession is a granted instrumentality to call forth your gratitude and praise. Do you not rob God when you consume His heritage in your hands in the gratification of "fleshly lusts which war against the soul?" Evil habits are the devices of Satan planted in the depraved heart to destroy the soul of man. If he can take away your material wealth, and give you in return anxiety of mind, distress of body and spirit, and drive you to despair, you may be sure he will do so, and this is often the direct or indirect results of using tobacco. Not only does an evil habit affect an individual personally, but it goes out through the force and effect of his influence, and becomes an injury to society. Every man is accountable for his influence over his fellow-men. A world is around us in which we are daily making our way, and it is impossible for us to live without exerting some kind of influence through our example. This does not stop with our lives, but runs on through those of others, perpetuating with time the kind of spirit we are of, and extending our responsibility. Your son who uses tobacco "because father does," may in time transmit the habit to *his* posterity, and thus on will your evil example run to widen the range of contaminating influences. Are you prepared for this condemnation of your darling habit? Could it be more mildly treated in the scale of justice, surely you would think this an ungenerous rendering. But if you are wise, you will kiss the rod, and acknowledge the punishment as wholesome and salutary. Suppose, for example, you influence in your lifetime ten boys to commence the use of tobacco. You use to the value of £1 per year. In your life of thirty years' experience, it amounts to £30. The lives of the ten you influence present a bill of £300 in their lives. They in turn exert a proportion of influence equal to yourself over others, that brings the cost of your habit upon the third rank of unfaithful stewards to £3000. Are you not convinced that it is an evil of magnitude financially? How are you to change this

result? By instituting a reform through divine aid, that the tide of your influence may be turned in a contrary direction. The infidel Paine would have given worlds to have been permitted to live for a time after the Spirit of God convinced him of the sinfulness of his productions, but he could not recall the past. His influence had entered upon its polluting course down the stream of time, and is still running on a poisoning current to lure souls to spiritual death. If, through the influence of your example "many shall rise up and call you blessed," on the last day, will not the triumph "seen from afar," actuate you to self-denial, and a thorough cleansing yourself of "all filthiness of the flesh and the spirit, perfecting holiness in the fear of the Lord?" Let Paul's noble example be your's. "If meat make my weak brother to offend, I will eat no meat while the world standeth," is his declared pattern for our imitation. Much more ought we to abstain from the use of anything that is a positive injury. As examples of personal judgment upon individuals for sensual indulgence, see the broken-down discouraged men and women that daily throng the streets, from whose countenances we read the history of a lifetime of indulgence. Sin leaves its mark Cain-like upon the "human face divine." Many a mother now looks upon the bloated, sensual or sallow countenance of her habit-chained son, and calls to mind in anguish the sweet childlike face that once looked into hers a very ray of innocence. Oh, fathers and mothers, these dissolving views and marked contrasts in your children, are results of your own habits, it may be, coming home to curse your old age. Will you not hear the strong speaking voices of discerned sinful effects? "The way of the transgressor is hard," and in the discouraged passion laden soul, over whom rests like a pall the cloud of sinful indulgence, we read the sure consequence of violated law. Have you ever thought, on the other hand, how much good might result from the money properly expended, which you sacrifice on the altar of appetite?

Good books purchased, or Gospel influences encouraged to the same extent, might be instrumental in the salvation of immortal souls, one of which is more valuable than the whole world. Do you not desire to count "gems in your crown of rejoicing" on the day of final accounts? Consider how much more valuable are heavenly triumphs, than earthly ones. That man is counted a hero who commands an army in taking a city. Yet God's word tells us that "he that ruleth his own spirit is greater than he that taketh a city." And in the distribution of your temporal treasures, how much are you under the bondage of lust and appetite? Money is only a blessing as it is used for a good purpose, and many may be suffering from want for the means you are using to destroy yourself body and soul. Again we appeal to your conscience in the matter. Let it come home to you in a way in which it has never before. Do not dismiss the subject with a passing thought, but in the light of reason and spiritual responsibility consider your position.

Were you paying the same amount of money for any other purpose that yielded you a like amount of positive injury, you would think you bore a heavy burden upon your shoulders. Yet, your habit comes in to filch away your money, and you welcome it with a willing satisfaction, yielding to the flattering pleas it presents. So strongly is the chain of habit upon its devotee, that he will generally sacrifice even the necessaries of life to satisfy its demands. The serpentine chains of Satan have more power upon his purse-strings than the lawful claims of God's cause. We appeal to all classes of men to take into account the consequences of fostering a sinful habit, and desist from so doing. We would ask ministers of the living Word, above all other men, to consider their position if given to using tobacco. Your responsibility of influence is greater than any other class of men. Any little fault which may attach to you, is held to view far beyond its lawful conse-

quences by the enemy of souls, and becomes a cloak for evil practice in others almost beyond limit. The layman says, "If our minister smokes, *I* may smoke, chew, and drink ardent spirits." He thinks it no more harm to get intoxicated on liquor than you do to lose yourself in temporary oblivion amid the smoke of a pipe. Those that are without, will especially glory in your indulgence, and Satan laughs when he gets a minister of the Gospel chained to a slavish habit. Are you willing to become his servant through your lusts? Can you throw a bar upon your own usefulness by yielding to their unholy demands? I appeal to you as conscientious beings, who expect to answer at the bar of God for your probation served on earth. Are you desirous to see seals to your ministry through a reasonable self-denial on your part? Are you willing to deny ungodly lusts that you may rejoice in the blessed assurance of a conscience "void of offence" in the service of God? There are ministers so addicted to the use of tobacco, that their usefulness is very much impaired in consequence. The peculiar craving of a vicious appetite demands satisfaction, ere the mind is free to act upon the spiritual duties of their calling. Who can realize that the harassing demands of an inward evil should so prey upon the mind as to become a hindrance to its office work. Yet it is the case that the thoughts are without power of concentration, and unfitted for the production of usefulness, to a great degree, while the unholy demands of a vicious appetite continue to prey upon the spirit. We give this thought repetition, that you may fully understand its importance. This philosophy of habit will explain why it is that there is such power in an acquired appetite. Without the restraining grace of God in the heart, the man is a vehicle of Satanic occupation. He yields to the flattering overtures of the enemy, and becomes a willing servant to do his will. Viewing the evil effects of tobacco upon mankind, is it surprising that the Wesleyan Conference

should think seriously of making abstinence from its use a qualification for the ministry? Are you addicted to its use, pray for grace to overcome in the name of Jesus. There is no practice so tyrannical that He cannot conquer. Venture on Him to purify you from unholy lusts and soul-destructive habits. Trust in Him for grace to bruise Satan under your feet. Let the good work begin in your own heart, and you will soon possess grace and strength to exhort others to a like reform. A minister should consider the burden of his calling upon his people, and not expend his salary to satisfy an injurious habit. Your duty *demand*s an abstinence from its use. Are you willing to consult the convenience of others in the act of your own self-denial? You are in duty bound to "crucify the flesh with all its affections and lusts," that you may stand before your people and the world a living rebuke to their sins. Paul kept his body under subjection, "lest, after having preached to others, he should become a cast-away." Are you not in the same position relatively as he? Are you entitled to more latitude in the range of indulgence than were *any* of the Apostles? We never heard of any of them indulging in useless habits. The bare idea is preposterous. We trust the tobacco-using ministers will receive these thoughts in the spirit in which they are offered. Satan fortifies himself more firmly in the appetites of the ungodly through the indulgence of ministers than in any other class of men in existence. If he can cause men to sin on your account, he destroys your usefulness! Are you willing to harden conscience by finely-invented pleas for your favorite habit. Time and money are too precious to waste in sensual indulgence. Murmur not if your brethren *demand* a reform in you as a qualification for your position. Surely you cannot, in view of your responsibility and the force of your example, continue a practice that militates against your office, in the needless destruction of property. When once the ministry, as a body, is

free from useless habits, they can boldly call upon those over whom they minister to follow their example, but not before. Oh, that the Church might shake off the dead weights of indulgence. Satan laughs and Angels weep when a member of Christ's Church is found gradually going the downward path to destruction. How can we go out into the sinful world and reprove its sins, unless we carry with us the force of an untarnished example? Let this question be a mooted one by the fireside, in the social circle, and enter the official councils of the Church, that the devices of Satan may be purged out. Is the demand unreasonable? Estimate the value of tobacco consumed by the ministry and laity of the Methodist Church alone, and we have a sum which would tell strongly on the superannuated fund. Look at the huge concerns that are supported upon the injurious habits of the people! May we not cry out against these things in a spirit of condemnation? Let us implore you, Christian brethren, to put away these things. Look to God for grace to assist you. Trust not to your own strength, but "cast your burden upon the Lord." He will sustain you in the temptations with which Satan may assail you while trying to reform. It may be a hard trial, but God will look approvingly upon your efforts to glorify Him in your self-denial, and in mercy impart special grace for your day and trial. Do you wish for a triumph? Begin with yourself. Let your light shine as a hero in the fight, conquering your own passions in the name of the Lord. To all classes of men who have at heart the welfare of mankind, more especially the rising generation, we appeal to your *conscientious* consideration of this subject. We would urge no legal suasion or tyrannical decree, but appeal to your moral sense in the matter of abstinence, relying upon your love to God, to your fellow man, and a just regard for your own welfare. Upon a financial plea we hope to enlist your efforts to reform, and become instrumental in the reform of others. We invite your attention to

TOBACCO AS A PHYSICAL EVIL.

Any plant that absorbs much of the strength of the land upon which it is grown is, more or less, deadening in its effects upon the human system. The positive character of tobacco, the poisonous effect produced by its use, and the power of extracting the strength of the soil upon which it is grown, gives it a place in the front rank of injurious substances. It draws the forces of the system under its dominant sway, and disarms nature of her strength to resist, by lulling into stupidity every awakened faculty which may be aroused against it. There is a recuperative, resisting principle in nature against all foreign substances which may be taken into the human system, and the philosophy of stimulants is demonstrated in the fact that the excitement produced is the action of nature at war with the intruder. Alcohol, opium, tobacco, strong tea or coffee, and other so called stimulants, are all foreign substances to the human system, and call forth a sharp opposition of the forces to repel them. An appetite, peculiar to each, is awakened and demands satisfaction upon a principle of contention, as a naturally quarrelsome disposition is most at home in a contest. Their satanic character is here portrayed, and Satan is the author of strife and contention, he seeks to play upon the appetites and passions of mankind, that he may, by various instrumentalities, destroy their usefulness and lives. No person of common sense will deny the injurious effects of opium eating, dram drinking, and arsenic taking, yet, when the facts are fully brought forth, we find tobacco guilty of more injurious effects upon the human system in the aggregate, than either of the above named poisons. Its immediate effects are not so prominent, and from this reason it has been considered less injurious, but more disease is entailed upon mankind, directly or indirectly, by it than by either opium or alcohol. Very few persons who have used tobacco for a protracted length of time will deny

this, and the best evidence we can bring against it, is from those addicted to its use. It is a sin to mar the human body in any way, and they who knowingly do so in the use of tobacco, "sin against their mortal bodies," and become suicides to a greater or less degree, in proportion as they indulge to their hurt. No man has a moral right to destroy his body, which may become the temple of God if he believes unto salvation.

While satanic influence prevails in the heart of the unregenerate, *he will not believe that sin is an injury*, but when God's spirit shows him his true condition as a violator of the laws of his being, he is ready to cry out against the cause of his ruin. We are often pointed to men who have lived to a great age habitual users of both tobacco and alcohol, and the plea is urged that their habits have been no injury to them. This we believe is no argument in favor of sin. Would they not have lived much happier and to a greater age if they had not been the victims of indulgence? God lengthens out the lives of men to give them space for repentance, and has mercy upon the sinful, that they may not be destroyed in their sin. "If ye die in your sins where I am ye never can come," says the Saviour, and are you willing to live on in sin that ye may die in condemnation? We are assured that no drunkard can enter the kingdom of heaven, and how will it be with the man who has hastened his death by the use of tobacco? Have we an assurance of his salvation? Violated law can never be repaired without repentance, which implies forsaking of the cause.

The action of tobacco upon the human system, we have said, is stupefying and deadening in its effects. When smoked or chewed, the secreted saliva in the glands of the mouth which is needed to assist in preparing the food for the stomach, is weakened and ejected. The poisonous juice of the tobacco vitiates this saliva, and nature refuses to retain the invader, hence the victim exhausts the strength of the glands and stomach by spitting. The poison is more or less

absorbed into the blood through the capillary vessels of the lungs, as it is breathed into them in the form of smoke. Some tobacco chewers swallow the spittle, thus taking into the stomach a deadly poison, if continued to any extent. The foreign substance finds its way to the brain, through the absorbing powers of the nerves, leading from the roof of the mouth to that organ. The dizziness produced by the use of tobacco, is that distracted state of the brain caused by the presence of a poison, and the struggling effort of nature to expel it. Neuralgia, dyspepsia, headache, biliousness, fever, and a sluggish condition of the blood, are the direct legitimate fruits of using tobacco. Many other ills that afflict the body are indirectly entailed through the same source. Weakness of the spine, of the whole nervous system, and an inordinate awakening of the baser passions are the results of its use. The brain is the most refined and tender organ of the human body. The throne of the soul, it is the most sensitive, and rejects every substance which would mar the body. When any foreign substance is deposited upon the brain, a war at once commences for its expulsion, and the whole body feels the effects of the contest. After a season of debauchery, the poor frame of the tippler is tired and worn out, and seeks rest in stupidity and inaction, and the dull heavy languor which succeeds an over indulgence in tobacco, is the wearied condition of the body after its efforts to throw off the poison. "He that defileth the temple of God, him will God destroy," the scripture affirms, and we again appeal to the victim of appetite, as a *reasonable conscientious being*, can you defile the temple of God—your body—without resting under a sense of deep condemnation? We have brought before you *evidence that cannot be gainsayed*, that tobacco is a poison to your body; you know this if you honestly acknowledge your felt experience; and now we ask, can you encourage with your eyes open, an evil of such magnitude, without remorse of conscience. You may listen to the

temptations of Satan, as he tells you that these are extravagant assertions, but that will not lessen your condemnation.

"Truth is truth where'er 'tis found,
Whether on Wesley's or on Calvin's ground."

And whether you believe and receive it or not, the facts in the case are not changed. Are you willing to desist from habits which unfit you for a faithful discharge of your duty as a Christian or a man? You are called upon to "work out your salvation with fear and trembling;" and how can you obey this mandate while your body suffers the punishment of violated law. You have no right to fill your body, for habits' sake, with poisonous drugs or plants of any kind. "You are not your own, you were bought with a price;" and when you lessen your capacity for usefulness *in the indulgence of any evil habit*, you rob your Heavenly Father of the service of that body, which belongs to Him by both creation and redemption. We appeal to you, Ministers of the Word, Fathers in the Church, men in high social position, to consider the force and effect of your influence, and desist, if addicted to the use of tobacco, from your practices. Do you approve of the reckless, abandoned air of that young man who assumes the fancied importance of a man of consequence, as he puffs his cigar, or rolls the chew of tobacco in his cheek? Is the sight not disgusting to you? Are you not *ashamed of it heartily*? He has followed your example, and is a living epistle of your own filthy habits. Does not this contemplation *drive* you to reform? Are you willing to encourage such habits in the youth, by the force of your own example. Did you ever weigh in your own mind, the responsibility of influence? Your words and actions, which form the aggregate of your life and character, will sooner or later tell upon the lives of those around you, they, in turn, become exponents of the same influence in the sight of others, thus on and on your life runs to tell,

it may be, upon the generations to come. This is a sublime and beautiful theme for contemplation, the *philosophy of influence*. It carries the soul into a realized sense of its true position and relation in the sight of God. It views itself as but a drop from the great ocean of God's love, let down upon the earth for a season in a state of trial, to be tested for a higher and better inheritance. It is led out into a lively appreciation of its own value, as being worth more than all the world beside. It views itself a pensioner upon the bounties of that Creator upon whom it must depend for every blessing, whether spiritual or temporal. It realizes its position in a body over which it exercises a control, and with which it suffers and sympathises, and for the care of which it is responsible to its Creator. Under this healthy regimen, the individual finds himself the centre of an influence which radiates a tendency for good or evil in harmony with the quality of spirit of which he is possessed. This brings him into a course of reasoning from the known effects to the hidden cause, as the traveller upon the dusty highway traces the trickling stream to its parent fount. As he is brought to consider the effects of his own influence upon mankind, the light of God's spirit will teach him his own unworthiness, and the need of a Saviour to rescue him from the mire and pit of original sin, to a higher and better life. He realizes that the "wages of sin is death," that his mortal body is the dwelling place of "fleshly lusts which war against the soul." He feels that a host of appetites and passions call loudly for satisfaction, and that satanic influence is generated and given to the world as a result of their indulgence. Satan makes use of the satisfied lusts of the body to destroy men, and perfect them in crime and iniquity. No instrumentality is more potent than unbridled appetite to propagate trouble and discord in society. "Whence comes wars and fightings among you? Come they not from your own lust which war in your members?" If the subjection of the lusts and passions "has

so much to do with the peace of individuals and society, ought we not to exert every possible means of forwarding that end? It is but reasonable *that we insist earnestly upon it*. In your indulgence, you deprive society of a virtuous example, and present one of sinful practice. Young men, do not allow your bodies to become laden with a chain of appetite, that entails disease upon your future life. Do not think to smoke or chew yourself into a fancied manly importance at the expence of your health. Remember that there are but two species of God's creation that consume tobacco, and they are *mankind, God's noblest specimen of handiwork*, and (pardon the comparison, reader,) a *certain green worm* found on the plant during its growth. All orders of creation between these two extremes, make no natural use of it whatever. Is it not astonishing that men, *gentlemen*, should make use of a plant which the brute creation loaths and turns from in disgust?

Weigh this thought well before you dismiss it. If you are to become the slave of a habit that debases you thus, should you not make it a matter of serious consideration? The chemical analysis of tobacco shows it to contain a large proportion of rank poison. This becomes absorbed into the system, and gives the face a sickly yellow hue peculiar to the jaundice, liver complaint, &c., in short, the use of tobacco aggravates these complaints. The only excuse for its use is in case of water brash, which can be cured by other means. We lately spent a short time at a house in the country where were several smokers, all the adults in the household being addicted to the habit except *one*. He had smoked for thirty years, and had been free from it for nearly twenty years. His face was an index of his freedom, and contrasted strongly with the rest of the household. His complexion was clear, and his spirit beamed forth a standing rebuke to the swarthy countenances of those who indulged. Another, a respectable farmer near Montreal, adds his testimony thus: "While addicted to the use of tobacco, things about me often went

wrong. I would be many times troubled about *imaginary* evils. While I was prosperous, my farm taking the first prize at the fair, and everything about me going well, yet I was often nearly beside myself. I made up my mind that tobacco was the cause, and since I gave it up I am not troubled with like sensations." An old lady says: "I smoked for several years, but it injured my health and smote my conscience." Her husband (a smoker) says: this tobacco is a cheat, I wish I was well rid of it." These might be followed by many other valuable personal testimonies, but we dismiss this chapter with a hope that those into whose hands this may fall, who are addicted to the use of tobacco (or alcohol,) may profit by the thoughts set forth, and those who are not yet *chained by their use*, may avoid the pitfalls presented by temptation.

TOBACCO AS A MORAL EVIL.

Reader, you may think we have said enough upon this subject! "Line upon line, precept upon precept, here a little and there a little," are sometimes *necessary* to make a permanent impression. We do not say that *all* need this, but *many* do, and as we are not writing to suit the taste of any *one* individual, we are licensed to use some repetition. Moral responsibility rests upon mankind in the management of their bodies and purses, but there will be a time when the immortal soul will have done with the outward, the tangible; when the world and all the things therein will "pass away with a great noise," the elements will "melt with fervent heat," and when the soul will stand naked before its Maker, hanging upon Him who hath redeemed it, and freed from the worldly care, and wordy strife of a probationary state, will look up with blessed confidence to the throne from whence issues all good. Let us consider more fully the uses of tobacco as a moral evil. We think that very many conscientious persons who use tobacco, do not believe it a sin to use it, if so, they

would desist at once. It remains for us to convince them of its sinfulness. We would not merely present an opinion, but a *reasonable plea*, that it is soul destroying. Any influence, whether temporal or spiritual, that chains the soul, or prevents a free communion of the spirit of God upon the heart is destructive.

The deadening power of tobacco has this result. The mind under its serpentine power loses its appreciation of the beautiful and true, becomes filled with vagaries, and a distaste for spiritual things, and sinks down under the sensuality of carnal indulgence. Slowly but surely, the serpent winds his power around the victim of appetite, daily asserting a stronger hold upon him, and blinding his eyes to his real condition, until every other demand, whether spiritual or temporal, becomes secondary in claim upon the individual. We have heard mechanics assert that they could not follow their calling without first satisfying the demand in their systems for tobacco. Farmers claim that all is in confusion about their premises without it. We once heard a minister of the Gospel affirm that he could not fix his mind upon the printed page until he had first taken a smoke. What is the reason? The fact is, Satan has located an appetite, a desire in the soul for a sensual indulgence, and through this instrumentality he torments his poor victim, and then laughs at his victory. Now, my conscientious professor of Christ's religion, can you gainsay this assertion? Let us ask you a few questions. You believe that Satan has power upon the appetites of men to the destruction of their souls, do you not? If so, does he not put into your mind, through the influence of appetite, an excuse for its own indulgence?

When once an appetite is awakened and established, does he not fortify the same through false pleas and vain excuses? You will not pretend to deny the assertions implied in the affirmative of these questions. What, then, is your duty toward it as a reasonable being? Is it not to resolve on a reform? Most assuredly. Can you not, when convinced of the injurious

effects of your darling habit, see the position of condemnation under which you labor? "He that knoweth to do good, and doeth it not, to him it is sin." Greater punishment rests upon him who "knoweth his Master's will and doeth it not." Can you hope to free yourself from condemnation by shutting yourself up in the dogged determination to persist at all hazards, despite the convictions of your own sinfulness? You may fall into the association of others, who will try to excuse the habit by false pleas of its necessity, but truth will assert its sway sooner or later, and your fabric of indulgence be demolished by her stern decrees. Take the simple declarations of the written word as your ground of condemnation. Realize that "whatsoever is not of faith is sin." Are injurious habits the fruits of faith in God? Nay, verily! Can you indulge in the use of ardent spirits, tobacco, or opium "to the glory of God?" Will any man blaspheme to that degree as to ask God to bless him in their use. Satan would laugh at such hypocrisy. How can you, conscientious reader, continue in a course directly opposed to the commands of God?

Then, again, here are the practices which constitute character. Every word and act of your life enters the sum total of your character. This daily knowledge of you, which in the aggregate constitutes the known man among men, will be felt to a greater or less degree as long as time continues. As there is nothing lost in the economy of physical nature in the decomposition of organized bodies, so in the spiritual economy there are no total losses. The capital stock of your own spirit will thrill and throb in the spirits of others continually. The spiritual light diffused by you will radiate through the transparent souls of those around you to the young hearts that may rise up to call you blessed in the next generation. Fellow Christians, let us try to appreciate more fully the high calling in which we are privileged to walk, through the force and effect of our inherited influence. We look back through the

lives of the blessed "gone before," and a rich succession of consecrated self-denial comes to us with its cheering and hallowed encouragement. From the life and examples of the blessed Jesus down to the many precious ones of to-day, a stream of godly power calls forth our sluggish sin-laden natures to a life of devotion and self-sacrifice. As favored recipients of this precious boon, we are bound to be true to our trust, and in turn hand it down to the generations unborn. O let us then be up and doing. "Let us not get weary in well-doing, for in due season we shall reap if we faint not." May we keep the mark of perseverance unto salvation in view, and press forward to that prize which it is ours to attain, even eternal life. When Bunyan's Pilgrim fled from the city of destruction, he stopped his ears and cried out "eternal life, eternal life." So must we if we would flee from the certain destruction which awaits the indulgence in ungodly appetite. Are we willing to make a crucifixion of our lusts, that we may reap our reward on the judgment day? Can we drop them all at the foot of the cross, and take upon ourselves the whole Christian armor? Let us earnestly consider our position. Let us yield to the promptings of an awakened conscience, that on that day we may read upon the book of memory noble victories gained through the blood of the Lamb, upon the book of conscience a record void of offence, and hear our names read from the Lamb's book of life as among the redeemed. O what a glorious triumph is there in store for the man of self-denial! Earth can present no gems so valuable, or life no ecstasies so thrillingly sweet, as those enjoyed by the victor over his own passions. We implore you to take this theme to heart, realize the importance of seeking grace from on high to aid you to resist temptation. No reliance upon self will suffice. He that trusts in his own strength is a fool. God will have the glory of rescuing mankind from the mire and pit of sin, and through His word and the Holy Spirit calls upon them to yield to be saved by grace. When once the new

birth is yours, you have a right to the tree of life ; and if you are willing to live up to your privileges, you must put away all "filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Amen.

HEAVENLY ASPIRATIONS.

My soul, arise, borne on Faith's pinions bright,
 Drink from the pearly fountain of heavenly delight ;
 Come, Holy Ghost, inspire, Thy blessed themes impart,
 And find a sure resting place within my waiting heart.

In meditation sweet, I bid the world begone,
 And in the Rock cleft for me, dwell with my Lord alone ;
 Free from the carping cares of this probation state,
 Invy not the rich, or for favor, court the great.

My God, I've tried and proved, a friend that never fails
 When heartless pride frowns on me, and envy's tongue assails ;
 He is my shield and buckler, my secure hiding place,
 My refuge, joy and comfort, my source of truth and grace.

Then let me e'er be watchful, be *vigilant*, and seek
 The power that flows from heaven, making strong the weak ;
 Yield with the childlike ardor, that brings a blessing down,
 Till earthly trials are o'er, and I wear the robe and crown.

THE MEANS OF GRACE.

The open doors of the Church on earth, through the many means of grace which are presented to the world, have proven a blessing to many a weary wanderer on life's highway. While the preached word, sealed to the heart of the enquirer by the influence of the Holy Spirit, purifies and saves the souls of men from perdition, the various outward manifestations of religious influences, are means of invitation and calling, to glean from the ranks of mankind the elect of God and bring them to the fold of Christ.

The means of grace consist chiefly in the circulation of the Word of God, distribution of tracts, books, etc., preaching, prayer meetings, exhortations and

otherwise. A sanctified use of these will be attended with God's blessing, and bring forth fruit to his honor and glory. As a reasonable value should be attached to instrumentalities, care should be taken lest that too much stress be placed upon them. There is a danger of the end being lost sight of in the means. As rational creatures, let us use and not abuse the blessed instruments of God's manifestations to His children. Amen.

WHAT DO PEOPLE THINK OF ME ?

This question should be often asked by young people. Human nature is so full of impulse, that it needs the checking influence of grace divine upon it continually. There is a natural tendency to dissipate, to gravitate to a carnal level so much, that were we not sustained and encouraged by some indwelling power beyond our own strength, we must soon become the prey of elemental indulgence and carnal strife. Not a day passes but adds something to our character for good or evil, to lead us up in the participation of heavenly blessings, or downward to indulgence in the earthly and debasing. We are daily surrounded by witnesses who are taking a record of our lives, and speaking of us either in condemnatory light, or are profiting by our example in life, and speaking of us with respect and esteem. Our influence, leaven-like, is moulding the characters of those with whom we come in contact, and the record of our lives will be found upon the page of eternity for weal or woe. How important that the story of our life should be brightened and seasoned with the salt of Christian grace. We are only safe when Jesus lives in the world through our lives: and we are only free from the bondage of sin and death, when the spirit of the Lord has given the true liberty from Satanic device.

MODESTY.

One of the most precious adornments of the female character is modesty. "The ornament of a meek and quiet spirit is, in the sight of God, of great price;" and let me admonish you, girls, to put on the spirit of Christian meekness that you may practice modesty. There is nothing so valuable to a woman on earth as a good character. Immodest, hoydenish ways will soon tarnish the fairest character, and leave a blight that years of good conduct will hardly efface. The downhill course begins by slackness and carelessness. You do not wish to hear the sly word of detraction, and insinuating hint that you are not what you should be because of immodesty, do you? It takes but little to make people talk, and especially are young girls made the subject of severe criticism, especially among young men, if any sign of indecency is noticed. If you would be respected, you must respect yourself. If you are really Christians by virtue of the applied blood of Christ, you will "abstain from every appearance of evil," by the practice of those graces which are more to be prized than gold, jewels, or gems of richest value.

ON THE DEATH OF A FRIEND.

(ACROSTIC.)

James, we mourn thy departure from this trial earth,
 Although we should ever rejoice;
 May our hearts be cheered at thy spirit birth,
 E'en though heralded by death's chilling voice.
 So may we continue in that blessed way
 Holden open by thy efforts here,
 Until with the "gone before" we ever may
 Be found with the Lord to appear.
 Blessed privilege to weary, care-worn ones of earth,
 E'er to bear of the Saviour with thee,
 Rejoice in his merits, which impart the new birth
 To our hearts, and from sin sets them free.

Yet I will rejoice in the Lord, I will joy in the God of my salvation.—Hab. iii. 18.

The Christian can truly claim the right to rejoice, as he only possesses the source of true joy. Real joy can only flow from that grace given through faith in a crucified Redeemer. The waiting, trusting heart on the merits of Christ, sings with a triumphant exultation that the sinner can never attain. He has gained the summit of Mount Pisgah, and looks back with a victor's glance at the rough and perilous journey that he has just taken through the pitfalls of sin and temptation; and as he basks in the sunshine of a Saviour's love, far above the clouds and tempests of a world of trial, he can send up a shout of exultation and triumph. We once ascended Killington Peak, near Rutland, Vermont. Our ascent was through a thunder storm, amid the flashing of lightning, roaring of the tempest amid the thick growth of timber, and the dashing of the water to the ground as the heavy mists were condensed into rain; and had we been easily terrified, there was much around to produce that sensation, but we pressed forward, and soon gained the grey summit of Killington. A clear, calm atmosphere graced his brow, and as we gazed with wonder upon the pleasant prospect around, we had reason to rejoice that we were enabled to persevere. Thus with the saved Christian, as he views from his dearly-attained stand-point of faith the many beauties in store for him in his Father's house of many mansions. Pilgrim brother, toil on—you will sooner or later rejoice in the God of your salvation. Amen.

ENCOURAGEMENT TO REPENTANCE.

And rend your heart and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil.
—Joel ii. 13.

In time of trial and calamity, to whom can we go but to the Lord for protection? "To whom have I to go but unto Thee," we may well exclaim when we view the loving-kindness and tender mercy of our

Heavenly Father. As he possesses all power in heaven and earth, can bring calamity and avert it, how much encouragement do we not have to call upon Him in a time of trial. But let us "acquaint ourselves with God and be at peace" in times of prosperity. Let us enjoy His loving favor at all times, by coming to Him in prayer, for He hath said of the things concerning Himself He will be "enquired after," and loves the repentant heart and contrite spirit. Then, weary traveller on life's highway, come to Jesus in a time of prosperity, that you may have access to a throne of grace and find help in a time of need. Especially to the youth He says, "Seek Me early and you shall find Me." There is, then, much encouragement for you to turn in with the overtures of mercy ere it is too late. You are only on probation on the earth for a season, the grim messenger of death may soon call for you, and how important that you be found clothed with repentance and humility of soul, showing forth that meekness of spirit which is in the sight of God of great price. Amen.

WHAT CAN BE DONE TO PROMOTE A REVIVAL OF RELIGION ?

The great want of the times is a *revival of religion*. It cannot be denied that the condition of the Protestant Church as a whole is in a *sluggish, lukewarm* state. While systems of error are marching on with rapid strides, flaunting their base pretensions to chain the hearts of the rising generation, corrupting the people with finely drawn philosophy and serpentine effort, the professing people of God are divided into sectional strifes and sectarian feuds, each jealous of the other, and by their bickerings actually bewildering the work of evangelization which they should be forward to promote. Narrow-minded zealots are crying out, "I am of Wesley," "I am of Calvin" and "I of Luther"

—each seeking to promote their own particular branch of the Church, often at the expense of the rest, instead of going forth preaching the soul-sustaining, vivifying truth of the living word. While preaching a *nominal Christ*, the end in view is the upbuilding of temporal interests and the constraining others to be circumcised. This is why the Holy Spirit is not poured out to sanctify and bless the efforts put forth. There is much preaching done of *the kind*, but unaccompanied by a “demonstration of the spirit and of power,” the efforts fall almost useless. Much *head* or theoretical religion is promoted, and but little practical, experimental heart religion propagated. Why should this state of things continue? Where is that wrestling, anxious spirit which prevails at the throne of grace to bring down an outpouring of the Holy Spirit upon the hearts of the children of men? Have nominal professors so prevailed as to grieve the Holy Ghost from the borders of Zion? The victory which overcomes and carries the Gospel into the hearts of mankind *is the faith of the believer!* Shall this faith be in lively exercise to the pulling down of the strongholds of sin and the conversion of the unbelieving world? “It is neither by might nor by power, but by my spirit, saith the Lord,” that the work is to be done. Laying aside church prejudices, sectarian strifes, local and temporal issues, political piques and contentions, the Church, or believing Christians, must “come up to the help of the Lord, to the help of the Lord against the mighty.” There are many precious brands to be plucked from the fires of sin, many lambs of the fold of Christ to be renewed in heart and life, and the visible church on earth to be edified, and built up, and nothing will so effectually promote this as a *genuine revival of religion*. Prayer, earnest, heart-felt, yearning prayer will do much to call down the desired blessing. A willingness to labor for the conversion of souls must be exhibited by all who desire a revival. We should not be afraid of the *excitement* usually produced by a revival.

There will be more or less excitement when the spirit is poured out upon the hearts of mankind. Satan hates the stirring appeals of the faithful preacher of the Word, and puts it into the hearts of lukewarm professors and croakers in general, to lull and hinder any moving of the waters in the great deep of human depravity. No greater stumbling-block to revival efforts exists than your long-faced, formal professor who abhors excitement. If a slow fire was consuming your house, would you not be excited to extinguish it? The fires of sin are daily burning up the poor unregenerate heart, and are we not in duty bound to get excited? O let us, as Christians, make good our profession by doing all we can to remove by reformatory efforts the huge evils of the times, such as intemperance, false doctrines, soul-killing, heartless pastimes, jealousies, feuds and contentions, and by earnest wrestling at the throne of grace call down the Holy Spirit in a pentecostal shower upon the hearts of the sin-sick and dying world around us. O, may God in His infinite mercy assist His believing children to put on the whole armor of God, and come up to the help of the Lord against the mighty. Amen.

NIGHT VISITING.

One of the most injurious practices to which young people become addicted, is that of going out at night on riding or walking excursions. It is destructive to both body and soul. It is practised in a reckless, careless spirit, a spirit opposed to seriousness and religion, and is strengthened by evil influences. We wish to be reasonable in dealing with any practice which the youth may *think* harmless, but we know from dear-bought experience that what we say is true with reference to the habit of going out nights, and we hope, young reader, that you may be warned in time, before you are brought to suffer the pain of a sick-bed, and

that anguish of spirit which is the sure result of violated law. You are led by your impulses and passions, you think you must have young company, you go because others do, and by a serpentine power the enemy gradually draws you into the vortex of sin, and it will be by God's mercy alone if you are saved from physical and moral death. Is there not more real comfort in the charmed circle of home, with its quiet freedom, its good books, cheerful conversation, and above all its hallowed Christian influence, than in the wild, and often hoydenish influences which prevail at the evening dance or sleigh-ride. You may plead that there is "a time" for these things, (ah, how much sin has that expression tried to excuse!) that you "cannot put old heads on young shoulders," and other expressions of Satanic suggestion, but you will find, sooner or later, that for the abuse of time in reckless practices, God will surely bring you into judgment, and that you are doing that which *will* make you old before your time, and settle the blighting consequences of sin heavily upon you. You love your Bible, do you not? You wish to live to the honor and glory of God, no doubt? You would preserve a respectable standing, would you not? Let me say that all these blessed desires and privileges are placed in jeopardy by being careless and regardless of the manner in which you spend your time. Be warned, then, in time. I have a moment since heard valuable testimony from a respectable farmer living near Montreal, at whose table the subject of night-visiting was discussed. The younger members of the family plead in its favor, but the father says, "There are twelve hours in the day, in the which, if a man walk, he stumbleth not," and added, "Dr. Smallwood, a successful physician of Montreal City, told me that no practice was worse for the health than to be out at night." We remember a brother whose death was brought on by exposure to the night air while attending dancing-school. A number of early associates who were once as buoyant and light-

hearted as you, my young reader, are now in the cold embrace of death, through the practices which Satan puts into your minds to call "innocent." You are afraid of being shunned by your friends if you do not return their visits at night. You are ashamed to be called religious and pious, or you have some passion to satisfy in your night excursions. To the first let me say, set your friends a good example by staying at home at nights and visiting them in the day-time. Again, do not be afraid of being called long-faced, chicken-hearted and pious. Such thrusts at you by the enemy will be a credit to your character. Are you aware what little things serve to cast a reflection and stain upon your character? You cannot indulge in any work the enemy finds for you to do without suffering in both body and soul. How does it hurt the body, you ask? In the first place, nature is subverted by turning the most profitable hours for sleep into seasons of excitement just the opposite of what you should practice. *One hour before midnight is worth more for repose than two hours after.* The sudden transition from heat to cold in going out from heated rooms to the chilly night air, produces a reaction which will injure the strongest constitution, if practised to any extent. The lungs inhale and suffer from the cold draughts of air, and the nervous system being wrought to a high tension from the excitement of the evening, upon a reaction in the night air, absorbs the chilly sensations which terminate in neuralgia, headache, rheumatism, and often consumption and liver complaint. This, together with the loss of sleep, and the mental excitement of the time, works upon the tender organization of the brain, causing dizziness, congestion, and often that weakness of intellect which tends to insanity. How does it affect the soul, you ask? It creates recklessness of spirit, carelessness of manner, a love for vanity and dress, a distaste for serious things, a tendency to ridicule seriousness, a desire to humor the fancies and whims of careless-minded people, and,

above all, the time is lost which should be spent in storing up that knowledge for heavenly and divine things, without which "My people perish, saith the Lord." Are these not arguments enough? You wish to *do right*, do you not? If so, listen to such counsel as will lead you in the right way, and turn a deaf ear to that which would lead you into temptation.

SYMPATHY BETWEEN BODY AND SPIRIT.

One suffers with the other in the exercise of the duties of life, and mutually bears the burdens, and shares alike the joys incident to each. Let us then realise the importance of "keeping our bodies in subjection that we may not become castaways" in the great work of life. God has a work for us to do if we will but enter upon it, armed with the proper temporal and spiritual weapons, and it behooves us to realize the necessity of keeping them in proper order, by taking care of our health, and opening our hearts to the instruction of God's word. Much valuable time and money can be saved in the observation of nature's laws, and that rational reliance upon God's spirit to help our infirmities, which secures not only health of body, but peace of mind. The privilege is not regarded sufficiently even by many so-named Christians, of trusting in the presence of God to drive away the weapons of Satan, of which disease forms a part. Christ healed the sick by imparting a portion of that heavenly spiritual power that He possessed, which neutralized the elements of disease in those who came to him to be healed. If physicians would advise their patients to observe the laws of nature more, and recommend prayer and reading scriptures to elevate the soul from the cares of earth to the duties of heaven, they would much more effectually fill their mission. The practice of the fruits of the spirit, especially temperance, is sure to aid bodily health, and open the soul to the

genial influence of religion. Temperance may properly be called the opening influence to a revival of God's work. St. John the Baptist was the fore-runner of Jesus Christ, and a true tectotaler, and it has often been remarked that efforts of the temperance reform have been succeeded by a revival of religion. When mankind look away by faith from self to Christ, He blesses them with a renewed nearness of the Holy Ghost which gives "the peace of mind that passeth understanding" and contentment under all circumstances. Ease of mind usually brings ease of body, and if disease attacks there should be no load upon the mind, as it sympathizes strongly with the body. If the heart is renewed by grace the patient views death calmly, and without fear. O what a blessed consolation it is, to be able to exclaim in triumph, "O death, where is thy sting, grave, thy victory." At all times, and especially in times of temporal trial, is true religion the greatest blessing that can be enjoyed. When sly pestilence "stalketh at noon-day," and the votaries of Satan shudder at the thought of death, the Christian walks unmoved amid the anxiety. When intemperance drags its victims to the tomb, the redeemed soul can say, "behold the Lamb of God which taketh away the sins of the world!" When war rages through the earth, cutting off the wayward, the Christian has a "rock cleft for him," in which the repentant sinner may hide, if he will. And when gaunt famine brings down the stout hearts of boastful men, Jesus Christ feeds the soul of the true believer with the bread of life, and speaks an inward comfort that nought of earth can give. But you ask, "what has this to do with health?" You say, "I expected some scientific treatment, something tangible that I could lay hold of and put into practice. This is what the man of the world says. But to the Christian, this medicine is very palatable. He regards it as the best that could be taken. What is the greatest complication of medicine without faith? If the heart is not sustained by faith

under sickness, the poor body suffers far more under its temporal treatment. Let us, then, while we engage in worldly effort to secure health and happiness, never forget the blessed influences of grace which can do more to keep us in a proper frame of body and mind than all the medicines that were ever discovered. I know learned doctors and others will condemn this utterance, especially if they are sinful men, as this treatise will tend to take from them, their body and soul-killing practice. Many physicians are so unprincipled as to not recommend natural remedies, but choose to depend upon their system of treatment, that they may have the glory and raise their reputations. This is not an honest way of practising. The honest physician will give advice like the following :

Never sleep in an air-tight room. Fresh air is necessary to both invalids and well persons. Reason : air is composed of oxygen, nitrogen, and carbon gases ; as the purifying or oxygen gas is breathed out of the air, the carbon or poisonous gas increases. This is why the country is more healthy than the city, especially in the hot season, when the poison gases prevail. Charcoal burned in a room will poison the air, as it contains more carbon than any other combustible. Tar or saltpetre purify the air, as they contain a greater proportion of oxygen. Nitrogen is an intermediate gas neutralizing the effect of the other two. The proportion of each is, in pure air, carbon 1, oxygen 20, and nitrogen 79 parts in 100.

Use water freely, it is better for all persons as a general drink than any *artificial* drink that can be invented, not excepting tea or coffee. Especially is alcohol a dangerous beverage used in any form. Much drink of any kind while eating is injurious. Reason : The mouth is provided with glands which secretes saliva to mix with the food as it is chewed, that it may be easily swallowed and neutralized by the gastric juice secreted in the inner coating of the stomach, and which flows forth to perform its office when the food is

taken into the stomach. The stomach is connected with the food by a duct or canal, to which is attached a net work of small veins called lacteals, along which the nourishment is conveyed to the main artery in a milky form, called *chyle*; it is again changed into a *chyme*, and in this form enters the vein leading to the heart.* When much tea or coffee is used at a meal, the food is liable to be swallowed imperfectly chewed, hence the gastric juice is unable to properly perform its office, the food passes into impure blood, the mucous becomes vitiated, and disease is the consequence. Alcohol being a poison, and very positive, exhausts the gastric juice, inflames the stomach and fills the blood with vitiated humors. It passes to the brain, causing an excitement called intoxication, which is simply the efforts of nature to expel the invader. Hence drunkenness, and the excitement of mind produced by it, is the conflict between the forces of the system and the invading poison. Mark this fact, *there is no positive stimulating power in alcohol*. Proof: when sufficient is taken to paralyze the brain, the patient is rendered senseless instead of being exhilarated. We need not enlarge upon the evil effects of intoxicating drinks, and their tendency to produce a wreck of the whole man. Fortune, body and soul, all that we hold dear on earth, and those faculties or parts which constitute an inheritance in Heaven, are sacrificed upon the altar of appetite. We appeal to you, young men, to "watch and pray lest ye enter into temptation." There is no more powerful weapon wielded by Satan, than alcohol! It destroys more than famine, pestilence and the sword. It is all the time at work, hence its prolific power as a weapon. There is scarcely any class of crime but it enters as an auxiliary. We might cite you to thousands of cases wrecked by this simoon of hell. One comes to mind as a sample. A young man of respectable parentage, living in Illinois, near Kankakee city, was in the habit of going on the spree, and came

* We seek to study simplicity in this statement.

home from *his last one* with the *delirium tremens*. He was confined in a room, and would take no medicine, would allow no one to come near him, but three young men who had tried to induce him to join the Good Templars lodge. He would exclaim, "O! that I had taken your advice, I would not now be in this wretched condition." After continuing in this condition for three days, he leaped upon the lounge in his room, and called upon God to take him out of his misery, gave an unearthly shout, and fell forward on his face to the floor, *dead*. O! think, young friends, of this case, and when tempted to taste the poison, forbear! There is a common destruction awaiting both soul and body for the drunkard. He has no promise of heaven, but a sure one of hell. When the tempter lures never so finely, ask for grace to order it behind you, and God will give the victory. Amen.

THE BIBLE AGAINST DANCING.

The Rev. Dr. Patton, in an able article in the *Independent* on the subject of dancing, thus sums up his conclusions :

"Having carefully examined every text in the old and new testaments in which the word occurs, we are led to the following conclusions :—

1. That dancing was a religious act among idolators as well as worshippers of the true God.
2. That it was practised as the demonstration of joy for victories and other mercies.
3. That the dancing was in the day-time.
4. That the women danced by themselves ; that the dancing was mostly done by them.
5. No instance is recorded in which promiscuous dancing by the two sexes took place.
6. That when the dance was perverted from a religious service to a mere amusement, *it was regarded as disreputable*, and was performed by the "vain fel-

lows." Neither of these had any tendency to promote piety.

7. The only instances of dancing for amusement mentioned are of the wordly families described by Job—the daughter of Herodias and the "vain fellows."

8. That the Bible furnishes not the slightest sanction for promiscuous dancing as an amusement, as practised at the present time.

The dancing professor of religion must not deceive himself with the impression that he is justified by the word of God. If he still holds on to the practice, let him find his justification from other sources, and say frankly, I love the dance, and am determined to practice it, Bible or no Bible."

How can professors of religion indulge in "revellings and such like," which include in their aggregate the soul-destroying practice of dancing?

THAT STONE.

Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.—Luko xx. 18.

The stone spoken of in the text is Jesus Christ. He is called a stone because of His permanency, and because a stone best typifies an enduring quality. What are the qualities of that stone, we may attempt to describe, but never can fully. To describe the quality of stone, we must go back to its formation, to the time when stone was earth, or other component parts, and also when these existed in other forms, and follow down through the process of formation, until we have before us the impenetrable mass. Enduring as the emblem is, Jesus Christ is that Word which will endure, when the earth and its productions will have passed away. How solemn to think of that time, when all that we now behold so fair in the world shall be consumed away, and depart as smoke riseth upward. We may learn a valuable lesson of the immu-

tability of temporal things from this thought, to cleave to Him who endureth throughout eternity, even Jesus Christ the righteous.

In our race for the world and its emoluments, we forget that they will soon leave us, or that we must leave them when stricken down by the cold hand of death, and even when we fully realize this truth, we still turn from the things which pertain to our eternal welfare, and continue to pursue the fleeting and perishing. Look around upon the busy world, and what is the picture presented? Men plunging on after wealth, social distinction, and temporal advancement. Scarcely a word spoken of Jesus by the way. All fleeting and transient objects claim the affections, and nought of the lasting and eternal. Is it strange that we see daily, hardness of heart, and harshness of treatment between mankind, and a long array of crime and bloodshed? The greatest wonder is that there is not more out-breaking of the passions among mankind. O let us turn from our senseless idols, and fix our affections upon things eternal, upon that stone which was despised and rejected of men, but which stands as a beacon light to mansions of heavenly rest, which will endure eternally. Let us notice first, the authority of that stone, Jesus Christ; secondly, the doom of those who shall fall upon or oppose it; and thirdly, the consequence of its fall upon those who come under its condemnation. First, then, the authority of that stone. We have said that it is Jesus Christ typified. Would you enquire into the history of that stone? Is it possible that you are not well versed in it already? If not, we say in brief, that He was promised to a dying world when our first parents, Adam and Eve, were expelled from Eden. Had it not been for this gracious promise at that time, what could have sustained them under their condemnation? Who gave this promise? Who could send it to man, but that God who created all things. It came from the courts of heaven by the mouth of a commissioned angel. O

how merciful was that forgiving providence who could look upon man with any degree of leniency after the heinous sin of disobedience which had been committed. Yet man's necessity in punishment was to be God's opportunity to manifest His unbounded love to a disobedient world. Look back to that time when the new born world was first contaminated by sin, and follow with me down through a line of descent of forty-two generations, through a period of four thousand and four years of time, and mark the wondrous history presented of God's providing care over His obedient children, His justice upon the disobedient, and His sovereign mercy upon the repentant and returning. How many times did He stoop from His seat in heaven to commune with fallen man, to command him to walk, and call him back from a course of sin and woe. How constantly watchful was God, and provident for man's necessities, and that blessed care still continues. God furnished the law as a school-master to prepare the souls of mankind in the world to receive the promised seed. This law is fulfilled in Christ, and He stands as a blessed representative of God's will to His creatures. That will is, *that all men should be saved*, and Christ is sent as a propitiation for the sins that man has committed, and to open the way for a perfect salvation. "He came unto His own, and His own received Him not." The chosen people through whom God had provided a temporal way for Him to have a place on earth, were the first to condemn and cast him aside. As He came in God's own appointed way, through the womb of a virgin of humble birth, proud man rejected Him, because He came not with a flourish of trumpets, and heralded by the pomp and circumstance of kingly courts and worldly paraphernalia. It is the same now as then, the sincere followers of the Lord Jesus Christ are oftener found in the ranks of the poor than of the wealthy. The Lord strives in the hearts of the poor, and they yield to the influence of the Holy Spirit upon their hearts to go forth in His service, but the rich,

laden with the cares and pleasures of the world, oftener reject His divine offers and perish in their sins. That stone was rejected by His own kindred and countrymen, for Jesus himself testified that "a prophet is not without honor but in his own country, and in his own house." He had been known as a poor laboring man, and the proud hearts of those who had known him from birth, could not see in him the gracious dealings of the spirit of God, hence he was thrust out of His native city, and became a wanderer and bye-word to the wicked and unthinking. He went about doing good, healing the sick, casting out devils, and preaching the kingdom of His Heavenly Father. He went among the poor and despised of earth, and called from their daily avocations men of humble birth and mean attainments, to preach the word of salvation. What a rebuke is this calling of the poor fishermen to labor in His vineyard to the proud assumptions of apostolic hierarchies of this day and age of the world. The Spirit of God now calls upon the hearts of poor men as Jesus did then, to go preach the word, be instant in season and out of season, "to reprove, rebuke and exhort with all long-suffering and doctrine." Some exert the same persecuting spirit as of old, yet God gives grace for the day and trial, to all those who trust in His mercies. Jesus has left us abundant evidence that He is the Son of that God who created us, and gave Himself for us, that we might, through Him, have eternal life. In His love for us He lays a divine plan for our redemption, and lays before us those duties which should be to us, if obeyed, our part or work, which we should do in the attainment of salvation. "By their works ye shall know them," saith the Saviour, and we are commanded to "work out our own salvation with fear and trembling." Thus the stone which was rejected of the builders, and by men at His coming, has become the "head of the corner."

2ndly. Let us consider the doom of those who shall "fall upon" or oppose Christ's teachings. The text

affirms that "they shall be broken" or destroyed. Surely do we see this result in the case of every system of error that falls upon Christ. There are many now in the world, false "isms," wolves in sheeps, clothing, men of corrupt minds seeking to attain heaven by some other way than that already laid, who flaunt their pretensions to the world, claiming patronage and attention from the unthinking and simple, the disaffected and rebellious, and the opposers of the Truth of every name and order. These are made up of a variety of names, embracing a catalogue too lengthy to mention, whom you may "know by their fruits." From their pernicious teachings you have discontent and error, but from the blessed offerings of the word of God you have peace, joy and consolation in the Holy Ghost. Come, then, without reserve to the cross of Christ, and receive the precious boon of saving grace. Give not your time and talents to the service of the wicked one. Cast your burden on the Lord, He will sustain and strengthen you. He will not leave you comfortless, nor cast you off, but will shed around you the gracious protection of redeeming love. He will give you grace for your day and trial to resist the temptations of the wicked one. The Comforter "will be with you *always*, even unto the end of the world." These promises were bequeathed mankind through the death and merits of that Lord, "whom to know aright is life Eternal."

A PLEA FOR THE SUPPORT OF THE MINISTRY OF THE WORD.

"Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel."—1 CORINTHIANS IX. 14.

In the divine economy observed in the proclamation of the Gospel, no provision is more fully established than that for the support of a living ministry. "The earth is the Lord's, and the fulness thereof," and when

men devise schemes to withhold from God's ministers the meagre portion required for their support, well may they fear His judgments sooner or later. Any attempt to "remove the landmarks" of the Christian Church by "cunningly-devised fables," or a spirit of rebellion to the ordinances of God, should be discouraged and heartily frowned down by every true follower of the Lord. So finely drawn are many of the modern plans for "climbing up some other way" into the fold of God, that, "if it were possible, they would deceive the very elect." Many are led astray from the truth who professedly believe unto salvation, and become merged in a routine of disobedience and rambling inconsistency, promising liberty to others, while they are themselves the servants of corruption. Coming in the name of Christ they profess to expound the Scripture by the aid of the Holy Spirit, but, tried by their fruits and the fire of the Word, they are found wanting in many of the essentials of true Christianity. It is the duty of all who have at heart the "preservation of the faith once delivered to the saints," to watch against the sly innovations of false doctrine. Especially should be guarded with jealous care the landmarks of the Church. The existence of an organized ministry is as essential as any ordinance of the visible Church; and that class of misled men who ignore its legitimate support, would soon reduce the established order of ministerial agency to nought, and open the door for anarchy and confusion. Mankind are naturally rebellious, and the resistance of the ordinances of the Church militant is an outburst of the pent-up depravity which takes the position of antagonism to Christianity. There is always room to suspect the falsity of a class of pretensions which strive to set aside the legitimate claims of God's cause upon them. There is an uneasiness in the human heart which continually craves something of a new and novel character, and it is this that would substitute a chaotic confusion for the decency and order which should have a place in all the concerns of the Church.

While they look with holy horror upon the providentially-organized branches of the Christian Church, they would sweep the whole, *under a pretence of union*, into the engulfing power of the Man of Sin. Let us watch, with jealous eye, these innovations of Satan. When men undertake to preach the Gospel without any support, depend upon it they have *some other* object in view, and will sooner or later show the carnal influence which actuates. It is well that we have ministers of differently-organized bodies of Christians. These represent the members of the several families of the great family, and if we can but unite in spirit and action against the enemy of souls, we may with safety preserve the distinct features of separate bodies, as the private families of each denomination preserve their identity, and individual members sustain separate characteristics. Any departure from established order is one toward anarchy and confusion.

THE COUNTRY AND ITS ATTRACTIONS.

Reader, are you fond of the country? If not, come with me (although reluctantly, it may be), and let us range through field and fen, through brush and brake,

"In merry rout,
O'er hill, through valley, and by the river's brink,
Where life's both sweetened and prolonged."

And, while the quick blood dances refreshingly through your frame, giving life and vigor to every part, and the ruby fluid mounts to your cheeks, in tell-tale glee of your wholesome effort, when the refreshing oxygen of the pure air meets the blood in your lungs, to cleanse it of the carbon of inaction, then will I again repeat the question, Are you fond of the country? We must look upon the bright and useful in our rambles, must see, in the formation of hill and dale, mountain, lake,

and dancing rivulet, the hand of the Lord, and, with honey-extracting power, draw from the real beauties around those lessons of instruction which they will teach, if we will become but apt scholars in the great book of nature. There is not an object upon which we cast the eye but yields back its lesson, not a bird that flits before us, but praises God, not a leaf that trembles in the passing breeze, that does not speak His love, not a pebble shining in the crystal stream, that has no utterance, if we will but listen in appreciation of its voice; and shall we not rejoice in these things? These evidences of a merciful God are but the minute of which we may enjoy, if we will but allow our souls to search out and make the application of the lessons intended. Let us take the example of our blessed Lord, and with Him read the goodness of the Father in the lily of the field, His notice, in the falling sparrow, His wisdom in all useful productions,—and when once we make a full surrender to the spirit of attribution (if we may use the term), of the glory of creation to Him who created, we then attain a position to praise Him in all things, and see attractions in the country which we never before thought were in existence. The valuable, the curious, and useful mineral kingdom, is buried in the bowels of yonder hill; the gold and silver that shines in the shop windows, the lead that printed your Bible and morning paper, the iron of which the press is formed, and that affords an easy transition of the ponderous train that brings you news from a foreign land, or a dear friend from abroad, the copper that you find filling many useful offices, the quicksilver of your thermometer, and many minerals of the apothecary's shelves, the coal and wood of your grate, are taken from the rough hills of the country. The vegetable and fruit gardens afford their usefulness; the wheat, corn, rye and oat fields, produce the bread, and fatten the fowls and meat for our tables; the farmyard and pastures send forth the sheep, cattle, pigs and poultry; the horses we drive feed on the hay

and oats; and when we consider the usefulness of the country, we have great reason to be thankful to God for His providing mercies in placing us in possession of its bounties and privileges. There are many attractions, as flowers, birds, animals, beautiful, perfect, and useful, giving forth evidence of their Heavenly Father's providing care, and teaching us to look up from His works to Him who made all things, and gave Himself for us. We find that mankind usually grow and develope in the country into hardy, healthy evidences of God's goodness, and oftner yield their hearts in simplicity to His gracious dealings than amid the fascinating temptations of the city. We might enumerate, to an unlimited extent, the beauties and blessings of the country, but we will close by calling upon you to spend some time in investigation as to whether these things are so. If you are a resident of the country, look about you and discern its beauties, give yourself time to appreciate what God has done for you, and you will profit by the exercise.

If your life has been spent in the city, learn of the country and its attractions, go out into the green fields, amid the leafy shades of the forest fathers, forget your city associations and allurements for a time, and let your heart commune with God in silent meditation, and as you indulge in this profitable exercise, be thankful that you have the country to retreat to. Many a poor, tired heart is panting out its life in the city, that needs rest and refreshment from the associations of the country. The comparison between city and country residents will show the advantages of a residence in the country, at least a part of the time. A spirit of contentment rests upon the resident of the country. He is healthy and strong usually, and when a thought is imbibed he makes the most of it until it has a firm hold in his mind. The simple lessons of nature are his, and the routine of city formality cannot chain his soul. If the grace of God has found his heart, the work crops forth in deep devotion and ear-

nest effort. On the other hand, the resident of the city is apt to become absorbed in a routine of fashion, becomes chained to the notions and opinions of others, and fears to act independent and free, in the liberty which manifests the "kind of spirit" which he is of. He sinks into notions of caste and social distinction, and if he becomes a Christian, his liberty in the Lord is often trammelled through his pre-conceived notions of worldly preference. This is the general rule, although there are many noble exceptions. It has been truly said that "God made the country, but man made the town." Surely the country is the work of God, while the town and its machinery are the fruits of man's effort. If sanctified by the Spirit of Truth, the refinement of the city becomes a profitable vehicle for the spread of Gospel truth; but if perverted, in the gratification of the passions, a greater degree of destruction is attained. In the city, talent rises to gigantic height, and vice sinks to a corresponding depression. In the country, the spirit is calm, and free from the disturbing bustle of the city, and the benefits arising from going into the country from the city are incalculable in very many respects. Especially for children is this change beneficial. Their buoyant natures find scope, and the outgushing of their little hearts, in the ecstatic influences, which have an untrammelled range in the country, give them tone of mind and elasticity of spirit, thus developing their natures, both mentally and physically. In conclusion, we say, that for the enjoyment of health, both physically and morally, the country has a decided advantage over the city. We may find more to please the eye and satisfy the taste, but, for heart-enjoyment, the country carries the palm. Residents of the city, bring your children into the quiet retreats of the country. Give them fresh air, the scent of the flowers and sweet new-mown hay, and the music of the singing birds, and you will be well repaid. Practically teach them natural history, by associations with nature, and allow your

young people to enjoy seasons of freedom and recreation. Friends in the country, prize your privileges! Pant not for the city's bustle and heartless glitter. Cultivate refinement and religious feelings and principles in your homes, and you will be blessed with contentment and real happiness.

CRITICISM.

Of all the scathing blights upon effort, heartless criticism is the worst.

People sit in judgment upon the productions of another, and evidence their lack of good sense by taking up some slight defect and making it the subject of a protracted lecture, or a short, killing exclamation of disgust. The usefulness of many a heart has been blighted and discouraged from further effort by the heartless treatment of some detracting, conceited critic, who, void of common sense, would trample under foot the best productions.

But works of true merit will bear down all opposition of this kind, and although they may present slight defects in construction, will live in the hearts of the good and true, "shining brighter and brighter unto the perfect day." The rough coating of the diamond is worn off, and its true worth exposed by coming in contact with the rougher, baser pebbles of its native brook, until it comes into the hand of the skillful workman, who sets it in a crown of gold to shine upon the brow of a monarch. So the true Christian is left to jostle amid the rough criticisms of a heartless world until he is tried, and his true worth brought to the eye of the Great Artificer of Heaven's Courts, and is taken up to shine as a gem in the crown of his risen Lord. Press forward, earnest worker in the vineyard of the Lord. God will reward you with an abundant entrance into His realms of bliss.

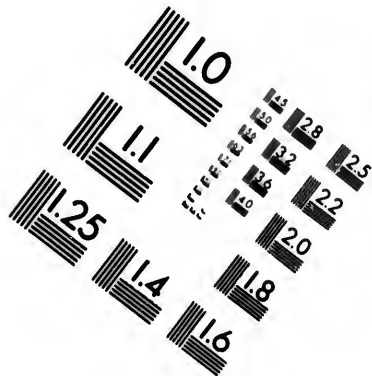
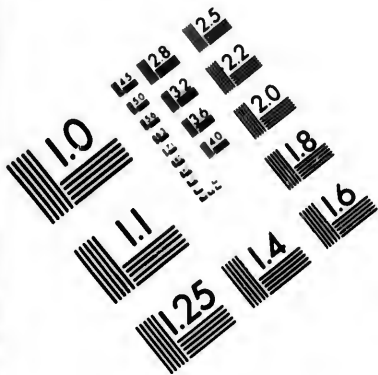
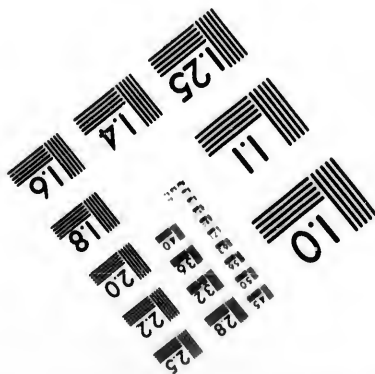
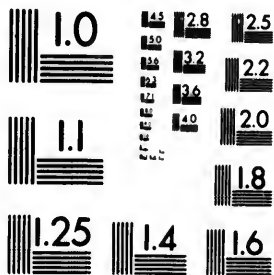


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THE STUDY OF MAN.

We often hear the expression from worldly men thus : "The noblest study of mankind is MAN." This is true so far as God's handiwork is viewed in man, or as far as the character of man conforms to and approaches God. Men may talk of the thoughts, feelings, emotions, and passions of the human heart—may view them in all their variations and power to control the man, yet the study of them is only profitable or noble so far as the work of grace is manifest in their action. God must be uppermost in the study of the man that it may claim to be noble.

As man is a being created, we can profitably study him as such, to lead us up in praise and adoration to our Heavenly Father. How delightful is everything connected with the formation of his body!—every part to suit to the desired end, and nothing created in vain. Praise the Lord! The bones, tendons, muscles, flesh and skin, have all their appropriate offices, and the brain is set as a throne of the soul, a dwelling-place for the spirit of God. O, how delightful is the mechanism of the human body!

THE POPULAR SINS OF THE TIMES.

"Come, let us reason together."—*Bible*.

As I thus address you, friendly reader, I suppose I am talking to a rational being—one who is open to conviction of a knowledge of what is best for his or her future welfare—who, if convinced that you were living a life of sin, of a violation of natural and spiritual law, to the ultimate destruction of both soul and body, would readily forbear, and enter upon a course of practice tending to result in long life, health and happiness in this world, and salvation and eternal bliss in the world to come. If you are such a person,

I would have you draw your chair up to the centre table, turn on the gas or oil flame, and spend an hour or two with me in reasoning together in a friendly way upon the above-named topic. We will talk as plainly and familiarly as language will permit, and we would have our converse thus distinguished, instead of for its grammatical splendor or oratorical flourishes. Above all things else, let us be *practical*. We find our lives cast in a time when much is indulged in because of its *popularity*, because of a tendency to please the fancy, play upon the passions, and soothe into slumber that faithful monitor, *conscience*. We see many habits propagated that tend to destroy the *real* object of life, which is to *glorify God*. We find them undermining health, lacerating the spirit and destroying the soul. We realize their opposition to God's commands, to physical and spiritual law, operating against the bodily and soul interests of *individuals, communities and nations*, and *these* practices we shall persist in calling *popular sins*. Many may call them *harmless amusements*, but we will try them upon the doctrines of tendencies and influences, upon their produced effects, and upon their conformity (or non-conformity) to the dictates of conscience, of the revealed word of God, and of common sense. Have patience, reader, while I ask you, what is the object of life? The real object of our lives is "to glorify God in our bodies and spirits, which are His," and serve our day and generation in accordance with His will manifested through the operations of His spirit on our hearts, and in obedience to His written word. This, we claim, is the legitimate object of our life in the flesh. O, how few, apparently, realize this important truth. How few *live* with this end in view.

In answer to our third question we say, God created you, created all mankind, put into operation the laws by which your being was propagated, and gave as a governing power to your body and spirit, His written word. Admitting this, (and no sane person will deny

the assertion), have we a right to practice anything that has a tendency to evil, or that we cannot do to God's honor and glory? Dare we disobey God and subvert His purposes in our creation? If he designed us to re-people Heaven, should we practice any course of life that would destroy that end? Have you a right to disobey the laws of your being, and resist the strivings of the Holy Spirit to bring you to God, or disobey the declarations of Holy Writ? Yet you find yourself more inclined to evil than good, in your natural state! You are a *rebel* by nature! Why is this? Let us see why you inherit this disposition to sin. After the council of Heaven had decided to create a new order of beings, now called man, the "spirit of God moved upon the face of the waters," and in six days was created the "heavens and the earth, and all the host of them." At last man was made "after the image of God."

Man's soul, the part that knows, that thinks, that feels, the part that enjoys, that loves, that evinces emotions, that controls the body and is accountable, was "made after the image of God." The body of man was made of the dust of the earth. Hence while man was spiritual and God-like, he was possessed of an earthly body which required nourishment, and God commanded man that of every tree of the garden he should freely eat, but "of the tree of the knowledge of good and evil he should not eat." Man was to be a tried creature before he could be allowed to become an inhabitant of heaven. God ruled in heaven, and he must rule man on earth, and man being made a free agent with power to obey or disobey the commands of God, it is *reasonable* to suppose that before man could take the place of those outcast angels, he must obey the commands of that God whom they disobeyed, he must serve a probation or be put upon trial that he be known in a course of obedience and rejoice in the approval of a covenant-keeping God, and prove to be a servant of the most High, "a workman that needeth not to be ashamed." Hence the

forbidden fruit, man's disobedience, his consequent expulsion, and our fall through that disobedience. Through the disobedience of Adam and Eve, all mankind inherit a fallen nature, a disposition to sin, and for *this* reason you are found by nature more willing to commit sin than to do good. By the fall the world is in wickedness, nations groan in bondage, society is burthened and individuals are lost in perdition. We have, dear reader, taken you back to first principles that we may give a *reason* for our assertions and ask your continued patience while we enumerate and especially apply these principles to the every day concerns of life. We come now to *specify* the popular sins of the times. You will find some of them called by some people *accomplishments*. Ah! what a misnomer. Let us take up the *sin* of dancing. It is the work of the flesh, and condemned with other sins under the head of "revelling, and such like" in Gal. v. 21. Dancing is *revelling* and dissipates the earnest serious mind into frivolity and pride. We are commanded to do all we do "to the honor and glory of God," and who is so foolish and presumptuous as to think he can spend his valuable time in nonsensical small talk, in parading around a room keeping time to voluptuous music, without coming under God's condemnation.

Dancing is a sin for the following reasons :

1. It consumes valuable time that should be spent in "making our calling and election sure" in the service of God.
2. It pampers pride, excites the passions, dissipates seriousness, and generates a vain, frivolous condition of soul.
3. It associates its votaries with genteel rascals, rakes and other unmentionable characters, and admits the devil in many forms.
4. It is a legitimate associate of intemperance, gambling, and as we have shown, is a part of "revellings, and such like, of the which, as I have told you in times past, that they which do such things *shall not inherit*

the kingdom of God." Reader, mark this momentous reason why dancing is a sin. If you are a professed follower of Jesus Christ do not for one moment think that you can indulge in this serpentine production of Satan's kingdom, without danger of making shipwreck of faith, and of your soul's dearest interests. Do not belie your profession as a Christian by *assenting to it in any form* under the plea of *harmless amusement*. Can anything be harmless that tends to destroy the soul? Let us try it upon the doctrines of tendencies. Begin if you please to indulge your children in parlor dancing *for exercise*. Next, money must be expended in the employment of a dancing master, and when pronounced *sufficiently "accomplished"* they must go out to display their graces before a party or else the money spent in their *dancing education* will be a poor investment. From *so-called harmless socials*, they must go to the grand ball-room and brilliant drawing-room, there to mingle with the gay, the frivolous, the facetious, the proud, the dissipated, the corrupt, the disobedient and profligate. This is the tendency of your harmless amusement, reader. You cannot deny it. This tendency ends in destruction of soul and body in hell. Try it upon the doctrines of influences. What kind of an influence does a confirmed dancer exert, whether male or female? Is it not one that casts reproach upon a Christian character, gives the lie to seriousness, and assimilates with lightness and vanity? The moment the Christian steps into the dancing circle, he puts his foot into one of the devil's snares. This is not hearsay evidence. We know from dear experience of the contaminating influences of the ball-room, and as a parting word on this subject, would say, shun the dancing hall as you would the door of hell! And do not go part way there by even admitting that dancing may be a harmless amusement, for it is certainly a sin.

Let us next consider the evil of perusing light literature. In this term we would include works of fiction written to amuse and consume time. Novels,

sickly sentimentalisms, and unmeaning doggeral rhymes that play upon the fancy and infuse a light nonsensical condition of soul, are reasonably condemned as sinful and destructive. The annals of truth are so fraught with the strange and interesting that we need not the details of fiction to amuse or instruct, and why yield to their serpentine allurements? False ideas of life are generated by this practice, and the mind of the confirmed novel reader becomes flabby, superficial and passionate; lust, physical excitement, and a host of passions are bred by novel reading, and a settled hatred to sound doctrine akin to atheism takes possession of the heart.

We may speak of gaming and tipping in social parties in the same way as above, as also of idle talking, "jesting which are not convenient," and many other practices called amusements, such as chess-playing, fox-hunting, racing and other time-killers, evidences of human depravity and the fruits of the fall. Ah, you say, you cannot put old heads on young shoulders! Well, in reply, I say, these apparently harmless amusements do put old heads on young shoulders, and make young people old in sin, and in the service of the devil ere they are aware. I need not add to this catalogue the practice of theatre-going, of ale-house tipping, of brothel frequenting, for I hope your good sense and reason will tell you at once of these as dire agents of Satan. The filthy habits of tobacco using and grog-drinking are well known as condemned even by those that indulge, to call forth comment here. Finally, reader, seek Jesus, and the sins that now seem harmless, will glare in your sight with all their hellish lustre; you will be able to discern between the evil and good when once the Comforter is sent to lead you into all truth. Amen.

WARNING TO SERVANT GIRLS COMING FROM THE
COUNTRY TO THE CITY TO SERVE.

The many pitfalls which await the feet of the unsuspecting country girls coming into the city to serve render it necessary that a word of caution should be offered. You may be trained up under salutary home influences, but not having a knowledge of the deceit and sin which, in many forms, presents itself in plausible shapes, you are liable to go far astray. There is pride in dress, a desire to appear above your station, which consumes your wages, and, while it makes your person attractive, it throws you under the observation of the walking vampires in the shape of men, who go about seeking whom they may devour. Of these there are several kinds. There are soldiers out on their spiritual forays, seeking out the innocent and unsuspecting country girls, and by their fine attire and flattering ways, lure their victims to spiritual death. O girls, beware of these social pests. Then there are sailors, raftsmen, serving men, and last though not least often, is your long-haired would-be-called gentleman, who has nothing to do but walk the streets and display a tailor's sign, smoke a cigar, twirl a cane, twist his moustache, and satisfy his passion. Beware of these. Better stay at home amid the innocent circle of domestic life than to run this gauntlet of evil.

CONVERSATION WITH A ROMAN CATHOLIC.

I have just closed a conversation with a Roman Catholic, which ran nearly as follows :

R. C.—How is it that there so many religions in the world when there was but one church.

I. There are, it is true, different branches of the

same church, as there are different roads leading to the same city.

R. C.—But there should not be so many.

I.—Why not?

R. C.—Because one is enough.

I.—Well, suppose the Christians at Jerusalem, Corinth, or any other eastern city, should say that there must be no church but theirs, would that be reasonable?

R. C.—No, but the Roman Catholic Church was first established.

I.—Beg pardon, those I named were established before the Church at Rome.

R. C.—But the Catholic Church was the first church.

I.—Granted, I have no objection to the term "catholic," (which means universal,) as I am a Methodist, and one of our tests of membership is a belief in the "Holy Catholic Church," and that is what all true Christians believe.

R. C.—It is?

I.—Certainly. But certain localities have assumed the right to claim that they are the Church. The English Church asserts its supremacy as the church purified from Romish errors, hence becomes non-tolerant toward the dissenters, and the Roman Church is so toward all. This they have no right to be. The Church is represented by a congregation of faithful men, no matter where on earth they may meet. If they worship God "in spirit and in truth," no man has a right to claim supremacy over them.

R. C.—But why are there so many branches?

I.—Because of corruptions existing in the Church at Rome, in consequence of the rise of Popery, holy men have been raised up by the spirit of the Lord to preserve the Church from total apostacy, and the different forms arise from the different modes of worship used by the several reformers.

R. C.—But you do not pray to the Virgin Mary and the saints.

I.—No, for the reason that Jesus Christ is our intercessor.

•R. C.—But is it not reasonable to pray to the mother of Jesus ?

I.—It is not; for every true Christian prays with the help of the Holy Spirit, and through Christ *alone* is prayer conveyed to God the Father.

R. C.—I know Jesus must be prayed to.

I.—Well, is He not a full and a perfect intercessor without any aid ?

R. C.—Well, there is where we differ.

I.—Well we must agree to differ until further enlightened, and brought to see alike by the aid of the divine spirit.

R. C.—Yes, I suppose so.

THE PRAISE OF MAN.

“For they love the praise of man more than the praise of God.” —JOHN xii. 43.

The words of the text were written by the Apostle John concerning the rulers of the people, before whom Jesus was preaching, previous to his crucifixion. He had made full proof of his divine mission in the working of miracles, and some of the rulers were willing to receive his teaching; but the self-righteous scribes and Pharisees would not, and insisted upon persecuting him, even unto death. The rulers, wishing to keep in their favour, were willing to cast away their own good opinions of him, and their convictions of his Messiahship. “They loved the praise of man more than the praise of God,” and turned their influence in favor of the clamorous populace. It is often thus that true worth is unappreciated and despised by persons who might encourage it; but because of a man-fearing spirit, they neglect to do what they ought, and encourage the opposite.

There are three prominent thoughts suggested in the text.

First, The natural depravity of the human heart.

Secondly, The fear of man, and desire for popular favor; and

Thirdly, The need of a Savior to deliver from the condemnation resting upon this state of heart.

First, then, The natural depravity of the human heart.

When we open the Word of God and read that "there is none righteous, no, not one,"—that, in a state of nature, mankind have "all gone out of the way"—that "the imaginations of their hearts are evil continually,"—and when we turn to the world and find these declarations verified in the lives of men, we are led to wonder why mankind do not see their lost and undone condition, and flee into the only refuge prepared for them.

We often have heard the question asked, "Why should this be so?" "Why could not man have been naturally good enough without the curse of original sin resting upon him." To answer this question we would review man's creation and fall. *When God called the angels in Heaven to worship the Son, Satan rebelled, and with him one-third part of the stars of Heaven, who were cast down to hell. To re-people this deficiency, man was to be created from the elements and placed in a state of trial, that he might serve under the eye of God in obedience to His command, that man might be prepared for the high estate that awaited him *if found faithful*. Thus was the principle of accountability of free agency decreed ere man had a being. The necessary elemental preparations went forward when "the Spirit of the Lord moved upon the face of the waters," when, in six

* This thought is often repeated in the present work. We ask the patience of the reader as "line upon line, precept upon precept," justifies the repetition of standard truths that they may be firmly fixed in the mind of the earnest inquirer. We borrow this idea from Milton, and believe that it presents a key to meditation of the most sublime and elevating characters.

days, "God created the heavens and the earth, and all the host of them." At last man was made, "after the image of God." His body was formed of the dust of the earth, the Spirit of the Lord breathed into his nostrils, and "man became a living soul." Man was formed of the earthly and divine, liable to sin in the flesh, yet made accountable to God in the spirit. The condition of man's acceptance with God was *obedience*. Man was placed in a beautiful garden and bade keep it. God also gave man control over the beasts of the field, and power to partake of every tree of the garden, except of the tree of knowledge of good and evil. God gave man a companion, and called her woman. Adam and Eve, as the man and woman were called, were happy in their simplicity and innocence in the garden of Eden. Satan, that arch-fiend, who had been the author of rebellion saw from his throne in hell, where he presided over the damned spirits, the work going forth to repair the loss that rebellion had produced in the heaven. / courts, and with the same foul spirit of revenge and destruction which had characterized his attack upon the courts of Heaven, sought the garden of Eden, and made advances to destroy the happiness of Adam and Eve. He entered the serpent, and through it contradicted the commands of God concerning the tree of knowledge, by declaring to Eve that "on the day that thou eatest thereof thou shalt not surely die." The woman partook of the forbidden, fruit, and she induced the man Adam to partake also. Thus did the crafty fiend succeed in causing the overthrow of our first parents in the favor of God, and their banishment from Eden. The sentence of original sin was here passed, and man was henceforth a rebel, born into the world without the redeeming blood of Christ. As our first parents were banished from Eden, a comforting message was sent from the Most High, that the seed of the woman should "bruise the serpent's head." This promise was fulfilled in

the birth of Jesus Christ our Lord. Here we see the reason why man is, in a state of nature, totally depraved. It is an heritage that he cannot be rid of. It is his by virtue of a divine law, an exhibition of that justice which, had it not been exhibited by the Almighty, would have proved him a God of falsehood. Oh, how weak are the attempts of frail man to set aside the unerring judgments of God with their false philosophy, scepticism and infidelity, by denying the stern truths of the Bible. May they see the error of their ways, the apathy into which they would draw their fellow-men, and desist from their evil courses. Then, dear reader, if you do not know your sins forgiven, come to Christ at once. Give your heart to Him in spirit and in truth, and you may expect to shake off the sloth of depravity, and be led to serve God in spirit and in truth. Let us consider, secondly, the fear of man and desire for popular favor. This is one of the greatest stumbling-blocks in the way of the Christian work. "What will my companions say about me?" is a question that has hindered many a youthful heart from giving itself to Christ. Joshua said, "As for me and my house we will serve the Lord." O that all upon whom the Holy Spirit moves may be able to say the same. How great the necessity for decision of character. Many a poor soul now in prison for the commission of crime looks at the rejection of the Word of God as his first step to ruin. If we hesitate, and give the world a hold upon us, by listening to its detractions against the Christian work, Satan will be always sure to put some stumbling-block in our way of starting for the kingdom of God. Bunyan's Pilgrim, when he left the city of destruction to start for the celestial city, put his hands to his ears and cried, "eternal life, eternal life." The cries of his wife and children were behind him, the solicitations of friends sought to draw him back, but on he sped until without the range of their influence. Such must be the course of all who would inherit eternal life. The world and

its blandishments are calling us to their participation. The enemy of souls pours forth his syren strains through many avenues to our waiting hearts. Our earthly friends cluster around to draw us back, lest we leave their carnal ways; political influence presents its fascinating offers; false religions rise from the quagmire of depravity, to lure us into perdition; *respectable sins* reach forth their tempting baits to poison the soul; the flesh, with its load of sin and carnality, comes pleading for gratification; and all these weapons of the Evil One, as a fruit of the fall, tend to exalt the creature instead of the Creator, and plunge the poor, unregenerate heart into damnation and destruction. See a proof of this in the youthful devotee at the shrine of Bacchus. Read its confirmation in the froward look, the careless manner, and bold defamation of Christian character, as exhibited in the young reprobate on the highway of sin. What greater proof do we need of the truth brought forth in this division of the text? Bound in the chains of Satan, the poor victim of original sin needs the utmost extension of God's mercy to give space to repent. Dear reader, is this your case? Are you yet without the ark of safety? Can you hope for an escape from condemnation while your rebellious heart rejects the proffered offers of divine love? Ponder well your condition! View yourself by the light of the convincing power of the Holy Spirit! Seek for grace to realize *fully your condition*. Do not be satisfied with a *momentary* inspection; and when conviction of sin, your knowledge of your lost state by nature, has wrought fully a contrition of heart for a sinful past, your way is open for repentance. You are ready to apply a remedy to your soul's sickness. An impure wound is unfit for the healing oil until the probing lance has opened the way for the remedy to enter. Neither can a lost soul realize a need of a Saviour until its lost condition is fully experienced by itself. The lance-like power of the Holy Ghost, seal-

ing a knowledge of original sin to the sinful heart, can alone prepare it to receive the all-healing remedy. *Sinner, you must know your personal need of salvation.* This brings us to realize, thirdly, the need of a Saviour to deliver from the condemnation resting upon an unconverted heart.

You have in your own heart seen yourself a sinner by nature, condemned under the law, lost and undone without redemption, prone to wander from the truth, "as the sparks fly upward." The poor soul exclaims, "Where shall I go for relief?" and hears an answer in the words, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" "Him that cometh unto me I will in nowise cast out;" "I would have all men to be saved, and to come to a knowledge of the truth." He sings, in anguish of heart and sorrow for sin,

"I need thee precious Jesus,
For I am full of sin;"

and, with an implicit trust, "casts his burden on the Lord," and is rescued from the guilt and power of sin, under which he has long labored. O, what a glorious change comes over his spirit! He gladly sings,

"Farewell, mortality, Jesus is mine,
Welcome eternity, Jesus is mine;"

realizes *fully* a sense of pardon, and enters into a justified relation with his Creator. O, glorious privilege! Reader is it yours! If not, will you avail yourself of it? It is before you! Come to Jesus just now. Amen.

PROOFS OF THE VALUE OF THE BIBLE. QUESTIONS
FROM THE "SUNDAY AT HOME," WITH
ANSWERS AND COMMENTS.

Ques. 1. Who wrote the Bible?

Ans. For the prophecy came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Ghost.—II Pet. i. 21.

2. Give a text to prove that its writers were inspired.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—II Tim. iii. 16.

3. Is the Bible alone sufficient to guide men to heaven?

And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.—II Tim. iii. 15.

4. Prove that it is the duty of all to read the Bible.

Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.—St. John v. 39.

5. Should the ignorant read the Bible? Can they profit by it?

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.—Ps. xix. 7.

The entrance of thy words giveth light; it giveth understanding to the simple.—Ps. cxix. 130.

6. How are we to understand the Bible?

If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him.—James i. 5.

7. Give an example of prayer for Divine teaching.

Open thou mine eyes, that I may behold wondrous things out of thy law.—Ps. cxix. 18.

8. In what spirit should the truths of the Bible be received?

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.—James i. 21.

9. To what is the Bible compared to show its preciousness?

The law of thy mouth is better for me than thousands of gold and silver.—Ps. cxix. 12.

Therefore I love thy commandments better than gold, yea, than fine gold.—*Ib.* 127.

To what is the Bible compared to show its power over men's hearts?

Is not my word like as of fire, saith the Lord; and like a hammer that breaketh the rock in pieces.—Jer. xxiii. 29.

For the word of the Lord is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.—Heb. iv. 12.

11. To what is the Bible compared to show its use for the Christian's guidance through the world?

Thy word is a lamp unto my feet and a light unto my path.—Ps. cxix. 105.

12. To what is the Bible compared to show the need the Christian has of it for the support of his spiritual life?

As new-born babes, desire the sincere milk of the word, that ye may grow thereby.—I Peter ii. 2.

Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of Hosts.—Jer. xx. 16.

Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.—Job xxiii. 12.

13. To what is the Bible compared to show its use to the Christian in fighting with his spiritual enemies?

And take the helmet of salvation, and the sword of the spirit, which is able to quench all the fiery darts of the wicked.—Eph. vi. 17.

14. Give an instance of its use in spiritual conflict.

But he answered and said, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. iv. 4.

Jesus said unto him, it is written again, thou shalt not tempt the Lord thy God.—*Ib.* 7.

Then saith Jesus unto him, Get thee hence, Satan;

for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve.—*Ib.* 10.

15.—Where is the word of God compared to a mirror?

But if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.—James i. 23.

For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was.—*Ib.* 24.

But whosoever looketh into the perfect law of liberty, and continueth therein, he, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—*Ib.* 25.

16. Where is the word of God spoken of as the instrument employed in regeneration?

Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures.—James i. 18.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.—I Pet. i. 23.

17. Prove that error in religion is the fruit of ignorance of the Scriptures.

Jesus answered and said unto them, ye do err, not knowing the scriptures nor the power of God.—Matt. xxii. 29.

18. Prove that the Bible, like its author, is unchangeable.

Heaven and earth shall pass away, but my word shall not pass away.—Matt: xxiv. 35.

And it is easier for heaven and earth to pass, than one tittle of the law to fail.—Luke xvi. 17.

But the word of the Lord endureth for ever.—I Pet. i. 25.

19. At what period in Jewish history do we read that “the word of the Lord was precious in those days?”

And the child Samuel ministered unto the Lord before Eli, and the word of the Lord was precious in those days; there was no open vision.—I Sam. iii. 1.

20. Where is a dearth of the word of God threatened a grievous judgment?

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but a famine of the word of the Lord.—Amos viii. 11.

21. Of whom was it said that he was mighty in the scriptures?

And a certain Jew, named Apollos, mighty in the scriptures, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. Acts xviii. 24.

22. Who knew the scriptures from a child? Who taught him?

That from a child, &c., see Ans. 3.

When I call to mind the unfeigned faith that is in thee, that dwelt first in thy grand-mother Lois, and in thy mother Eunice, and I am persuaded that in thee also.—2 Tim. i. 5.

23. Give an example of the misquoting and misapplying of a passage of God's word?

And saith unto him, if thou be the son of God cast thyself down: for it is written, He shall give his angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone.—Matt. iv. 6.

24. Give a case in which Jesus proved a great doctrine by a reference to the Old Testament Scriptures.

But as touching the resurrection of the dead, have ye not read that which was spoken of by God, saying, "I am the God of Abraham, of Isaac, and of Jacob, God is not a God of the dead but of the living."—Matt. xxii. 31, 32.

25. Prove, from a reference to the Epistles of Peter, that the writings of Paul were recognised in his day as forming part of the scriptures.

And account that the long suffering of our Lord is salvation; even as our beloved brother Paul, also, according to the wisdom given unto him, hath written

unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other scriptures unto their own destruction.—II Peter iii. 15.

Need we add to the above testimony of the value of the word of God? Thousands, yea, millions of living witnesses now raise their glad voices in songs of praise, who have been through its instrumentality redeemed from the death that never dies, as it has made them acquainted with Jesus. See the valuable testimony that has been sealed by the blood of martyrs, who have not counted their lives in the flesh dear unto themselves, that they might be instrumental in giving this book to generations to come. Should not this cause us to prize the treasure beyond all things temporal? In No. 1 of the above proofs, we have its authenticity; in No. 2, its source; in No. 3, its saving power; in No. 4, its claims; in No. 5, its solace and instruction for the poor; in No. 6, the way of understanding it; in No. 7, an example of prayer for its teaching; in No. 8, describing the spirit in which to read it; in No. 9, its preciousness; in No. 10, its power; in No. 11, its use for Christian guidance; in No. 12, as his support of spiritual life; in No. 13, as his weapons; in No. 14, as a *tried* weapon; in No. 15, as compared to a mirror; in No. 16, as the instrument of regeneration; in No. 17, as a guard against error in religion; in No. 18, as a chart, unerring and unchangeable; in No. 19, as being precious to God's chosen people, who were without open vision; in No. 20, as a judgment grievous in its famine; in No. 21, an example of Apollos, as one mighty in the scriptures; in No. 22, of Timothy who had known the Scriptures from a child; in No. 23, an example of Satan misquoting the scriptures; in No. 24, a proof given by the Saviour of the doctrine of the resurrection from the Old Testament Scriptures; in No. 25, a proof from Peter that Paul's epistles were recognized as a part of the scriptures.

Here is an array of proof of the value of the holy scriptures that no man can gainsay. The reason why infidels and sceptics see no beauty in it, is because they are possessed by the devil, and will not realize its beauties lest they should be convinced of its saving power.

Who would wish to seek elsewhere for a book of interest? Do you desire historical detail? it is here. Are you seeking thrilling fiction? here is found "truth stranger than fiction." Do you crave the researches of science? here you have it given in the words of simplicity and native ease of comprehension. Enough for one, enough for all. Search no farther, for a more valuable book cannot be found. With the aid of the Holy Spirit to enlighten the understanding, it comes to the soul like a balm of comfort, speaking a power to the heart that no other book can pretend to, and why should it not be prized by its possessors? Why should it not be called the "book of books," and most valuable of all. We ask this to draw your meditations upon its *real value* as a book, that cannot be supplied by any other in existence, *nor ever will be.*

THE WISDOM OF GOD AS SEEN IN HIS WORKS.

When we attempt to give even a brief synopsis of the evidence of Divine Wisdom as seen in nature, we assume a task herculean. In a review of this evidence we are led to look up from the great effect "whose cause is God," and ask, "why was all this work performed?" We look into the "Book of Books," the Bible, and there learn in substance, that nature is but the physical evidence of the existence of God, and her varied forms and offices are but the exhibitions of His attributes, and proofs of the practical out-croppings of His designs. In the physical creation, from the suspension in space of a world to the generation of a blade of grass, Divine wisdom is clearly seen, each kingdom

in its order beautifully adapted to answer an end in the great economy of creation. For example, the office of grass and flowers is a very important one. While they clothe the face of the earth with beauty, and freight the air with fragrance, they take up the poisonous gases of the atmosphere and purify the air we breathe. Pure air is composed of one part carbon, 20 of oxygen and 79 of nitrogen. The first is a deadly poison and is absorbed in the growth of vegetation. Hence in localities where the air is charged with poisonous vapors, as in the neighborhood of marshes, we find God's wisdom exhibited in the rank growth of vegetation. In warm climates, where a large proportion of carbonic acid gas is generated, rank vegetation abounds, as there it finds its components, but upon the mountains brow, and in higher latitudes where a purer atmosphere exists, it is not found growing luxuriantly. We would here recommend a practical application of this thought in the growth of house plants, and ornamental trees around dwellings. Fill all the nooks and spare space in and around your houses with plants and flowers, living evidences of God's wisdom and of His love toward you that your hearts may be called out in praise at each glance of your noiseless and many colored monitors. God's wisdom is displayed in the growth of fruits and vegetables. In low, warm miasmatic countries, the acid fruits, viz., the lime, lemon, orange, peach, and pine apple abound, to counteract by their acidity, the bilious malaria which produce fevers in those countries. A great amount of sickness and consequent suffering might be prevented among mankind, were they to "acquaint themselves with God" through the wisdom displayed in His works. We cannot put a mouthful of food into our mouths without seeing God's wisdom in the economy of nature if we will. and let us study His attributes through His works that we may not only profit by this study, but that we may be led out into unfeigned praise to Him who hath displayed such wisdom. Let us study the nature and

adaptation of the different articles of food, and consider what is best for us to make use of in our several occupations in life. By this course we will not only save ourselves much suffering and expense, but be enabled to live as evidence of obedience to Divine law. How admirably the components of one of the kingdoms of nature enter to form another. The mineral kingdom is taken up from the earth in the trees and plants, the vegetable kingdom is in turn consumed by the animal, and the animal kingdom becomes a kind of vicarious sacrifice to support the wants of man. The study of natural history reveals to our astonished investigation, ten thousand wonders and evidences of Divine wisdom, that the unthinking and careless know not of. By the aid of a microscope we find a drop of stagnant water teeming with inhabitants. From this world of minute production, we emerge to the visible among the lower animals, and rise in gradation from the cricket to the elephant, each evincing the order of God's wisdom, passing in review as we contemplate with wonder their construction and perfect adaptation to the several spheres of usefulness which they are destined to fill. Nothing is imperfect. A systematic, unerring law is observed, and a glorious evidence of the immutability of God crops forth at each turn of our investigations. What a delightful pastime! We are called from our researches to indulge in frequent ejaculations of wonder and songs of praise for the wisdom exhibited. Theoretical contemplation is not our only portion in the blessed work of worshipping God through the wisdom displayed in his works. As examples, again, let us cite evidence in the animal kingdom. The lower orders, many of them, become a support to the higher, and the grasses and herbs of the field come in with their sustaining power to aid in the work. The useful animals in domestic economy are fed by the fruit of the field, the grain grown by their labor returning in a round of legal economy to strengthen them for their toils. The sheep, cow, horse and ox, are allowed their

portion from the fruits of the field, and to withhold it would be to dispense with their faithful services. Many who neglect to give their animals a proper amount of food, will profit by an investigation of this principle of justice to the dumb brute. Man is found as the crowning evidence of God's wisdom. All things in nature tend to man's comfort if "sanctified by the word of God and with prayer." If possessed in a spirit of thanksgiving and gratitude, there is not an atom in creation over which a man may exercise a stewardship, but stands out in bold relief as a monument of God's wisdom, and the greatest is man himself. It was to carry out the great design of supplying the deficiency in Heaven caused by Satan's fall that man was created. A being was to be created that must be tried by a probation. A footstool of love and wisdom must be brought into existence from the chaos of limitless space, upon which beautified intelligences might "live, move, and have a being" in and through their Divine author. The spirit of God "moved upon the face of the waters," the world was made, the sun, moon and stars "and all the hosts of them" began their courses, and the great machinery of the universe was put in motion through the grand fiat of an Almighty Creator. Ah! wherever we trace the footsteps of a divine being, whether in the telescopic contemplation of a solar system or the microscopic view of a gnat's wing, we find his wisdom our revealed attendant, and especially so in, (Job xxii, 21.) the study of mankind. It has been said, and true enough in a physical sense, that the "noblest study of mankind is man." Begin with the birth of the infant, mark its development through its various stages of growth to manhood or womanhood, and what a perfect example of wisdom is presented. The food taken into the stomach is converted into blood by the dissolving process subjected to in being chewed and mixed with the saliva of the mouth, acted upon by the gastric juice by which it is turned into chyle, and then separated by the absorbing

power of the lacteals, the blood forming portion in the form of chyme, is taken up by the great vein leading to the heart, receives its deposit of bile from the liver on its way, is thrown to the lungs by the beating of the heart, subjected to the purifying influence of the air breathed, returns to the heart, is pumped through the arteries to every part of the system, to supply in the formation of flesh, muscle, bone, hair, &c. Well may the Psalmist exclaim, "I am fearfully and wonderfully made," and wisdom marks the prosecution of the work. What are we to learn from our investigation of God's wisdom in His Creation? At every step we take a Divine workman is seen in his varied attributes, and is there not a glorious crowning ultimate to be attained in our research? Yea, verily! Like the traveller up the mountain side, who at every step gleams a new source of delight, yet when he reaches the summit, so grand and magnificent is the prospect presented to his view, that in its contemplation he forgets the attractions of the ascent; so we in our survey of God's dispensation of grace, forget for a time the temporal evidences of His attributes. These temporalities, this physical machinery, must soon pass away, but the living word who is the author and ordainer of all things, "shall not pass away." These bodies that we now feed and clothe must soon be laid in the grave, but the soul, that part which contemplates, which knows, realises, feels, suffers, is responsible, must live on, and that too in a state of endless punishment and misery with the damned, or of eternal happiness among the blessed. God created this vast universe as a means with which to test His rational creatures, that they might honor and glorify Him in its use and contemplation, and when this great object is accomplished, the fiat of dissolution will go forth, the "elements will melt with a fervent heat," the "heavens will depart as a scroll," and then will come the great ingathering to the judgment bar. Then will the sons and daughters of men stand forth in their real characters. Then

will all hypocrisy and pretensions be unmasked, then will be heard, with respect to each individual probationer the glad welcome, "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," to the loved ones of the Lord's kingdom; but to the fearful and unbelieving, to the scoffer and infidel, to the propagater of false doctrine, the command will be "depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Then will Jesus receive the saved to the kingdom of the Father, but the wicked will be cast out. Reader, do you know that you have a place among the saved ones? You may have a home in a Christian church, you "come in and go out from the place of the holy," and yet have no inward evidence of sins forgiven. O! that you might make your calling and election sure with your Divine Creator through the atoning blood of His dear Son, our Lord and Saviour Jesus Christ. Let the exhibitions of His Divine wisdom, as seen in His works, call you to repentance, that you may be led to trace that wisdom in the more boundless and exalted kingdom of grace, for if God's attributes are seen and admired by the temporal eye, much more may they be seen by the eye of faith to the believing heart. The choice is your own, to rejoice in the gracious approvals of a Heavenly Father, or feel his punishments and condemnation.

THE SNARES OF THE CITY.

At the present time, when many inexperienced youths from the country seek service in the city, a few words of caution may not be amiss. Vice and virtue are the same now as in the past, and the principles bearing upon society, which crop forth in evil or good actions, are generated by the same authority, either Christ or Satan—like as in times of old. In the city, vice lurks and brings forth its most virulent poison,

and comes forth clothed in its most flattering deception, seeking to ensnare the unsuspecting victim. The novice from the country, especially the female, comes from her country home fresh with the virtue and affection that, through pious training, has found a lodgment in her heart; and unless she is at once put upon her guard against the evils that beset her pathway, she often becomes an easy prey to the devouring hawks that swoop down upon the pathway of innocence and virtue. The destruction of virtue is often effected almost imperceptibly, by means of what seems a chance acquaintance, planned by some leader of a brothel, either male or female, and executed by some of the family of his Satanic majesty, who chuckle with fiendish glee when they accomplish their hellish work. O, the many avenues that open to the bottomless pit for the unsuspecting youth. Flattery, with its virulent poison; deceit, with her charged mines; the covert smile coming from the foul depravity of hearts steeped in the quintessence of sin, lurk on the street corners to decoy their victims into perdition, and a thousand pitfalls present their covered masks to destroy the souls of the unsuspecting. We here present an allusion to the snares of the city, yet as influences for good have a corresponding action, we would have you consider the advantages for doing work for the Lord, and turn from the evil, and more highly prize the good influences which prevail.

 LETTER TO A SCEPTIC.

DEAR SIR,— I feel a strong desire to write you on the condition of your soul. You do not wish to be thought an *infidel*—God grant that you may become a true Christian before the sands of your probation shall have run out. May what has been done for your soul be as bread “cast upon the waters, which may be seen after many days.” O, may you be constrained, through

grace divine, to give up your sceptical notions, and turn in with the overtures of mercy ere it is too late. You find fault with professors of religion, you magnify their short-comings, you misjudge them through the lens of your own carnality, and in doing this you keep your own soul from feeling the convictions of sin, necessary to a contrite repentance, that you may flee from the wrath to come. Your business is to see that your own heart is purged from its inherited corruption, before you sit in judgment over the people of God ; and this disposition to criticise their lives is strong proof of that sifting power with which Satan endows his servants. It is the resort of the unbelieving heart, when the truth is brought to bear upon it, to indulge in criticisms, detractions, envyings, and a host of evil passions against Christians. If you would but see how much you have become a servant of the evil one in this way, the sight of your own position must drive you to Jesus, and cause you to cry out with the poor jailor, "What must I do to be saved." Let me implore you to leave your spiritually isolated position, give God your heart, throw away your cavillings, and soon you will be rejoicing in the blessed, comforting prospects of eternal glory. This is your privilege, if you will but enter upon it. Ground the weapons of your rebellion, and fight against your God no more. Remember that "while the lamp holds out to burn, the *wilest* sinner may return," and that although you have long withstood God, He is yet merciful toward you, willing to suffer and bear with your ill-manners in the wilderness, and will bring you safe to the promised land, if you but hear the calls of His means of grace. Trusting you may be constrained to seek the pearl of great price, this word of warning is freely offered.

ACCUSATIONS AGAINST CHRISTIANS.

How prolific the minds of ungodly men are to invent charges against Christians, can only be fully known in eternity, when the secrets of all hearts are laid bare. Christians have always been the subjects of evil surmising to the wicked, and when a legal charge has been made against them by any court or cabal of persecutors, it has been extended and magnified beyond reason. The evil one gives fertility to the minds of persecutors to magnify supposed offences of Christians, and a corresponding venom of heart to prosecute their evil designs. If we are *true* followers of our Lord Jesus Christ, we must suffer false accusation and persecution, either verbal or physical, at the hands of the enemy. We subjoin the list of accusations against Jesus Christ, as a proof of the Satanic power of men in the capacity of persecutors.

(*From the Christian Guardian.*)

“ SENTENCE RENDERED BY PONTIUS PILATE, ACTING GOVERNOR OF LOWER GALILEE. STATING THAT JESUS OF NAZARETH SHALL SUFFER DEATH ON THE CROSS.

“ In the year seventeen of the empire Tiberius Cæsar, and the 25th day of March, the city of holy Jerusalem—Annas and Caiaphas being priests, sacrificators of the people of God; Pontius Pilate, Governor of Lower Galilee, sitting on the Presidential chair of the Prætory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying: 1, Jesus is a seducer; 2, He is seditious; 3, He is an enemy to the law; 4, He calls himself falsely the Son of God; 5, He calls himself falsely the King of Israel; 6, He entered into the temple, followed by a multitude bearing palms in their hands.

“ Order the first centurion, Quillus Cornelius, to lead him to the place of execution.

“Forbid to any person whatsoever, either poor or rich, to oppose the death of Jesus.

“The witnesses that signed the condemnation of Jesus are, viz: 1, Daniel Robani, a Pharisee; 2, Joannas Rorobable; 3, Raphdel Robani; 4, Capet, a citizen.

“Jesus shall go out of the city of Jerusalem by the gate Struenus.”

The above sentence is engraved on a copper plate; on one side are written these words: “A similar plate is sent to each tribe.” It was found in an antique vase of white marble, while excavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1820, and was discovered by the Commissariat of Arts attached to the French armies. At the expedition of Naples, it was found enclosed in a box of ebony, in the sacristy of the chartrom—the vase in the chapel of Caserter. The French translation was made by the Commission of Arts. The original is in the Hebrew language. The chartrom requested earnestly that the plate might not be taken away from them. The request was granted, as a reward for the sacrifice they had made for the army. M. Denon, one of the savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities, it was bought by Lord Howard for 2,890 francs.

LETTER TO A RELATIVE OUT OF CHRIST.

DEAR RELATIVE,—While thinking of the past, I felt impelled, through a sense of duty, to write you a letter. When you were last with us on a visit, my heart was all aglow with the love of God, and as your views on the religion of Jesus Christ were contrary to my own, it did not seem best for us to meet much in conversation at that time, as I felt sure we could not without debate, and that is unprofitable. The few years that have passed since, through God's help, have

but confirmed my hope, and the blessed experience which it has been mine to realize, has but tended to build me up in the precious faith which was at that time implanted in my soul, through the operations of the Holy Spirit and belief in the gospel of Jesus Christ, and the thought of turning back to the weak and beggarly elements has no place in my mind. I am daily praying for that measure of grace that will enable me to withstand the tempter, and "persevere unto the end that I may be saved." May I ask, what are *your* hopes of eternal life at this time? Can you say assuredly, "I know my Redeemer liveth?" Can you sing in earnest,

"Farewell, mortality, Jesus is mine;
Welcome, eternity, Jesus is mine?"

Is this your happy privilege? Do you fully realize that your life is a probation, that here you have "no continuing city," that "it is appointed unto men once to die, and after this the judgment?" Do you realize the *necessity* of serving God in spirit and in truth? What are the baubles of the world compared to eternal life? Is not *your soul* worth more than a thousand worlds? What was the object of our creation, but that we might love and serve God. And how much have the years of your life served this end? Review the past, and realize fully how much God has borne with your spiritual rebellion, without cutting you down as a cumberer of the ground. Is not this mercy an evidence of His desire to save you? You had a God-fearing mother, and would you not meet her in Heaven? If so, how do you expect to do this? There is no royal road to Heaven but by the cross of Christ. Where else can we find that "Soul's calm sunshine, that heartfelt joy, which nothing earthly gives or can destroy," but through the reclaiming love of Christ. His blood applied on the mean altar of our hearts can alone save poor sinful man. Did you ever rest in the promises of God's word? Does it not promise a rest to

all who will seek it through the merits of Christ? Then leave your worldly, political ambition, your sceptical tomes of controversy, and your desires for wealth, and come to Jesus just now.

" You have sought round this verdant earth
For unfading joys ;"

you have plunged through volume after volume of infidel literature; you have sought to fortify yourself against the truths of the word of God and the strivings of the Spirit; and must you *always* go on thus? God forbid! Leave all your efforts to attain happiness by the inventions of man, and look to that Saviour who alone can save and bless you. Trusting that you will soon see your position as a sinner, and turn to God, this poor effort is submitted to your perusal.

MOUNT SION.

But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.—Heb. xii. 22.

Mount Sion! Blessed place! Reader, have *you* come to Mount Sion? Are your sins pardoned? Do you know Christ as *your personal* Saviour? O, think of this! Can you sing heartily,

" How precious to know
My Redeemer below ?"

Are you given up to His blessed service? If not, O *come now*, before it is too late! God will bless you, as he has others. O, come to Jesus just now.

STRANGE DOCTRINES.

Be not carried about with divers and strange doctrines.—Heb. xiii. 9.

Reader! are you inclined to follow after divers and strange doctrines? If so, beware! You cannot do so, except at your peril. God has established in His

church militant on earth, the landmarks of His grace, and these crop forth in soul-comforting doctrines for the true believer. If we depart from these, and seek in the vain inventions of men the rule of our faith and practice, we will surely go astray. This the text admonishes us against, and we must beware lest we turn a deaf ear to the truth, and listen to the siren of destruction. Beware of strange doctrines and false "isms."

 COME NOW.

To-day if ye will hear his voice, harden not your hearts.—Heb. iv. 7.

Dear reader, are you converted? Is your heart changed from the corruptions of nature to the purity of grace? Are you saved through the atonement of Jesus? Do you feel Him *now your personal Saviour*? If not, let these momentous questions cause you to ponder earnestly over your condition! May they awaken an anxiety in your mind that you cannot shake off until you come to the foot of the cross of Christ. "To-day if you will hear his voice." Now is the time, to-day means now! this moment! Do not dismiss the thought from your mind until you perform some temporal duty. Satan will always have some plausible plea to present if you will but listen to him. Think *now!* Reflect *now!* Ponder *now!* Be concerned this moment! The chariot of time is carrying you forward rapidly to eternity's awful shore, and where are you? What are you doing? How stands your dark account, while the warning tones of the gospel has been sounding in your ear from time to time; you have been putting off the time of your return until "a more convenient season." God has been extending His sovereign mercy toward you, and you are yet in your sins, a rebel to His gracious offerings, a truant from the fold of God. O will you always thus remain? Will you not return soon?

Must you always live at this poor dying rate? Must you always remain in bondage under the yoke of Satan?" O turn to Christ to-day. "Next day the fatal precedent will plead until all good purposes are pushed out of life!" Why do you not repent now? What is the hindrance? Are you too young? Are you led by Satan to think that if you turn to Christ now you will not hold out faithful? Do you wish to indulge in the pleasures and gaieties of life a little longer? Do you wish to give a few more precious years to the service of Satan? Do you wish to attend a few more parties, enjoy a little more free and easy life, and give a longer time of what *you* are pleased to call *freedom*, to the ways of sin, ere you surrender your heart to God, and enter upon *true* liberty? Ah, remember "time once past NEVER returns; the moment that is lost is lost forever!" Forget not this solemn sentence, *lost for ever!* Jewelled moments in your crown of life if properly spent in God's service, but dark ones of condemnation if spent in Satan's service. O, come now, if you would hear His voice. How will you hear Jesus? Ah, they only hear who obey. Will *you* obey? Will *you* hear in earnest? Will you hear to the saving of your soul? Will you hear the things which so nearly concern your salvation? Will you come to Jesus in spirit and in truth *now*, that you may have life? Many sit under the sound of the Gospel, and yet hear it not! They harden their hearts like a flint against the truth, and the blessed word falls like a senseless thing upon them. O, will this be so with *you*, dear reader? Will *you* be of the number who having ears hear not, and having eyes see not the things which so nearly concern their eternal salvation? Let me entreat you to hear the blessed word now! Let me implore in behalf of that Being who created you, who has done so much for you, for which you have returned so little; who gave Himself to die for you, in behalf of those for whom you are living to influence, and in behalf of your immortal soul, to turn

to God and live. O, turn now! Harden not your heart longer. Come to Jesus just now! He will save you at this moment. He will bless you now. He will give you grace for your day and trial, and even raise you up a worker in His vineyard, if you but listen to His call. Must this appeal be made in vain? Shall I stand up at the last day to witness against you, that I was the weak instrument of warning to you, and you would not listen? Must this be the record? O, God forbid! May you return now to the Bishop and Shepherd of your souls. May you hear to salvation His warning voice. God grant it! Amen

 SERMON.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.—Ezekiel xxxvi. 27.

The text is a promise to the people of the Lord, spoken by the mouth of the prophet, and will find an application in this age of the Christian Church. Zion is now languishing, many of her members are cold and lifeless, like the dry bones of the valley; many are as actively engaged in propagating false doctrine as they formerly have been in the true, and a general spirit of worldly pride and social caste prevails lamentably, while the gracious, soul-refreshing truths of the word are not received nor relished. O Lord, have mercy upon backsliding Zion. Let thy gracious compassion prevail concerning her, lest she apostatize to destruction. O, may her members rouse themselves and gird on the whole armor of God, and go forth to do battle with the mighty, that they may reap the blessed fruit of the promise made in the text. Cheer up, soldiers of Zion; listen to the word of the Lord, "and I will put my spirit within you, and cause you to walk in my statutes." Is this not a gracious promise?—the presence in each heart of the spirit of the Lord?

What greater boon can God give his children? You have, by your carelessness and apathy, grieved away the Holy Spirit, to your own souls' hurt. You have followed after the things of time and sense, until your natures are callous and senseless, until Satan has slyly crept in and taken possession of your souls; and while you have been thus sinking into apathy, he has persuaded you that you were good enough, that you did not need to be always so concerned about your soul, that you needed not to "watch and pray," lest you should discover his craftiness. He has drawn you quietly into an easy round of formality, put a craving for fine ear-pleasing preaching into your hearts, and now you cannot hear the stern truths of the word without crying out in rebellion. Look at your senseless state, your covetousness, your dead formality, your heartless caste, and your disposition to cavil and contend. View yourselves as you are members of the Church militant, and yet dead in your sins. O, may God stir you up to diligence and earnest effort, that you may reap the fruits of the promise given in the text. Dear reader, let me exhort you to so live that God will delight to bless you. It is your privilege to do so, if you have been changed from nature to grace; and if you are yet in your sins, O flee into the rock Christ Jesus that was cleft for you, and who will shelter you from all attacks of the enemy of souls. O, turn in with the overtures of mercy, and accept the gracious offerings of the Lord before it is too late. Jesus ready stands to save you, full of pity, love and power. Will you be His? Will you come at His command, and rejoice in His gracious offerings, that the Holy Spirit may be with you "always, even unto the end of the world." Trust in His gracious offerings. Lean not upon thine own arm of flesh and carnal dependings, but come to Jesus, and He will send the Holy Ghost unto you, to abide with you, and He will cause you to walk in His statutes, and to keep his judgments and do them. Amen.

THE BIBLE.

How precious is this treasure! None can estimate its value, and yet how *few* fully appreciate it. None can, who have not submitted their souls to the blessed influences of the Holy Spirit. He only who hath given his heart to God, through the merits of Christ, can rejoice in the blessed promises of the word of God. To all others it is a sealed book. May God give grace to His believing children, that they may fully understand how blessed the Bible is to them. May they who are halting between two opinions be soon persuaded of the glorious treasure within their reach, and they who are fighting against God, be soon convinced of the fearful position they occupy in His sight, in the denial of His written word. "Search the Scriptures, for in them ye think ye have eternal life, for they are they which testify of me." May God have mercy upon all conditions of men respecting the glorious promises of His divine word. Young man, young woman, do you *love* to read the Bible, or do you read it for the sake of form, and because it is respectable to do so? Oh, remember that you are to be tried by that word; that "heaven and earth shall pass away," but that word will live on, and continue eternally. O, do not despise your Bible! Do not think it a work of man's imagination. It is God's own work, given to the world through good men, as chosen instruments.

FAMILY TIES.

How sweet are the ties of domestic life! Hard is the ordeal that comes in to sever the silken bands of the household. What anguish, what misery, what sundering of heart-strings, is the result of the grim monster Death stalking through the household. What is more saddening to the spirit, than to see the vacant hearthstone, desolated by war, pestilence or famine, around which once gathered the happy group of parents and

children. Silence reigns where the song of praise ascended, and a cold solitude casts a heavy pall upon the heart, as we contemplate the contrast. Ah, sin is a great desolator! The punishments of God rest upon those who disobey His laws of health and of soul, and the desolation we contemplate is the result. War is brought on by the ambition of men, and brings, with its train of horrors, desolation to many firesides. The best security for the preservation of the fireside and its hallowed associations, is a steady adherence to the principles of the Bible, a simple, child-like faith in God, through the merits of Christ, and a gentle yielding to be influenced by the Holy Spirit in its promptings and directions.

"Tis religion that can give
Sweetest pleasures while we live."

And when we forsake its blessed admonitions, we throw away all that is worth assembling at the fireside for.

JUDGING FROM APPEARANCE.

How prone we all are to judge from appearance! The world judges from appearance—Christians ought not to. "Judge not from appearance, but judge righteous judgment," is the glorious command. God looks down into the heart, and judges from its desires and its aims, and rewards it accordingly. Human nature looks at the apparel, and judges from the outward appearance. O, may God give us grace to judge righteous judgment. Amen.

PAUL'S CONVERSION.

Reader, Paul was converted in an instant! Are *you* a child of God? If not, you *may* be, and that soon. O, may God in mercy convert you *now*! May you not say, like Felix, "Go thy way until a more convenient season." That time may *never* come for you! O, may God convert you now! Amen.

THE EXPULSIVE POWER OF GRACE.

As God's grace finds a place in the hearts of believers, sin flees away. There is no place where truth and error can find fellowship, no middle ground upon which they can compromise; and as there has always been a contest between them, there will no doubt always be until the kingdoms of this world become the kingdoms of our Lord and His Christ. When God is about to revive His work in a locality, through the instrumentality of His servants, Satan also rallies *his* hosts, well knowing that if the former prevail, he will have to flee away. Satan was expelled from Heaven for rebellion, and all who have never trusted Christ savingly in their own souls, are yet in Satan's power, in consequence of the fall of Adam, and must continue so until God's expulsive power banishes their sin, through the merits of His son. O Lord, give us grace for our day and trial, that we may look to Thee when Satan tempts, that we may rejoice when he shall flee at the fresh outpouring of Thy redeeming, renovating power. May it take full possession of us and drive hence every rebel sin, every unbidden thought, every wayward passion. Use us as Thou would'st, keep us faithful to Thee, give us a clear knowledge of our duty towards Thee and our fellow-men, and save us for Christ's sake. Amen.

ANNIHILATIONALISM.

This peculiar doctrine is one that bids fair to do much injury to the cause of God, unless properly checked. It is very plausible, and advanced by men who have been, and some who are now, members of Christ's church militant, and by persons who have not the courage to come boldly to a throne of grace to seek for pardon. The theory is that the soul sinks into the body and sleeps at death until the resurrection, thus destroying the comforting thought that there is a

paradise for the weary, earth-worn soul after death. What did Christ promise the thief upon the cross? "Verily, I say unto thee, to-day thou shalt be with me in Paradise." It is this that cheers the heart of the Christian; it is this that buoys him up in an hour of trial, and is one of the sweet rewards of his probation. Those who believe in annihilation are deceived, and "led captive by Satan at his will." We read in God's word of those who "believe a lie that they may be damned; who give heed to seducing spirits, etc., and all who follow after this pernicious doctrine, come under the head. Young friends, be not deceived by this fallacious, soul-destroying device of the devil. "Resist the devil and he will flee from you."

LABOR FOR THE CONVERSION OF SOULS.

The most important work we can engage in is to labor for the conversion of sinners to God. "He that winneth souls is wise." And how are we to win souls? "It is neither by might nor by power, but by my spirit, saith the Lord." How can we induce God's spirit to work? By prayer! If two or three shall ask any thing to the furtherance of God's cause, it shall be granted unto them; and if God's spirit should move upon the great deep of human hearts around us, and begin the work of revival, could we endure it? would we not call it excitement? would we not charge men with madness? Human nature is weak, and when the power of God's spirit moves upon it, there is a desire to resist. O let us hopefully pray that God will lay to with the mighty influences of His gracious spirit, and convert souls. Amen.

WHY SHOULD JEWS BE CHRISTIANS?

Because of their priveleges. They were the chosen people of God; they had the law and the prophets; they were the preserved people through whom the

Messiah should come, and they possessed greater evidences of the certainty of His coming than any other people. Although through their unbelief the Gentile world has reaped a fulness, yet the time is approaching for that fulness to be brought in through repentance and faith in Christ, of the Jews. May God's believing children earnestly desire the conversion of His ancient people that they may be brought in according to the promise of the word of God. Amen!

THE LAW AND GRACE.

The disposition with which a certain school of infidels of the present day make of the moral law by claiming to be under grace, is simply a device of Satan, by which to destroy the gospel itself. They come in the name of Christ, while they would set up the devil's kingdom, serve their master very artfully, and seek to make void the law by claiming to be under grace. They fear the restraints which the law imposes upon men in an unconverted state and upon society for the preservation of law and order, hence would first rebel against and destroy it, that they might unhinge society, paralyze the force of truth upon mankind, and turn the hounds of persecution loose upon Christians. This is the ultimate of their efforts. They begin by destroying the Christian Sabbath, and in short the whole decalogue, thus striking at the foundation of all municipal law, and reducing to anarchy and confusion the wholesome restraints of all social regulations. This was the course the leaders of the French revolution pursued previous to the reign of terror. A similar result would end the present desperate attempts to propagate false doctrine if they were countenanced and encouraged, or even tolerated. A righteous Christian public indignation should descend signally upon these serpentine attempts to undermine the Christian doctrines. These wolves in sheeps' clothing set up their clamors against the different branches of the Christian Church, yet at the

same time would set up *their own* ways of sin and anarchy. May the Lord in His sovereign mercy show them the error of their ways, and set their goings in the true path to immortality and eternal life. Amen.

LIBERALITY.

“He that deviseth liberal things, by liberal things shall he stand,” is a blessed truth that finds its fulfilment in the present, as well as in the days in which it was uttered. A liberal soul has a rich comfort unknown to the stingy heart. Christ was the glorious pattern of liberality for us to follow. Out of His fullness He gave abundantly, and yet there was much remained to give after many had partaken of His glorious liberality. Friends, let us be liberal, and God will reward us bountifully. The nearer like our blessed Master we can live, the more we shall be blessed and favored.

EDUCATE THE MASSES.

The secret of national prosperity lies in the general diffusion of religious education among the people as a whole. When Jesus preached to the common people they “heard him gladly,” and all Christian reformers, since Christ came, have found their most ardent supporters among the child-like hearts of the laboring poor. Bless God for poor people! They are the strength and support of the church, the stay of the state, and the balance wheel of Society. The education of the poor keeps down social distinction and heartless caste, and fosters the growth of the kingdom of grace. Amen.

OUR ADIEU.

Farewell dear reader for the present. Although you may have found errors of repetition, and felt a want of polish and arrangement in the composition of this poor effort, yet we hope you will view them as of the head and not the heart. May you profit by your perusal, is our prayer. Amen.

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